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Washington and Napoleon

A Fragment

(Concluded)

This fundamental idea of Napoleon—now again paraded before the world—is given at length and with great precision and clearness by himself in a somewhat long exposition, forming one of his letters to the minister of foreign affairs, in the Correspondence of Napoleon I.⁴⁾ Instead of thinking how he might become one of the great institutors gratefully recorded by history, how he might sow the seeds of self-ruling institutions, which would survive him because the principle of self-government was inherent in them, he meditates how he can strike out new paths of brilliancy to make him and his people more glorious abroad, and how he can establish a polished despotism at home. His model of a policy was enlightened absorbing centralism—"all for the people, nothing by the people" (his early motto), with a strictly systematic administrative branch—claimed even now by his successor in throne speeches, as one of his uncle's most legitimate titles to undying glory. Napoleon seems to have been the representative and finisher of a period distinguished by aggressive criticism and demolition of past forms, rather than the beginner of an era of new institutions and fresh ideas.

Washington was a citizen, a statesman, a patriot, and also a soldier; Napoleon was a soldier above all other things, and gloried in being *un homme d'épée*. To be the greatest captain in history was the object of his greatest ambition. He compares himself to Caesar, to Alexander. We think of citizens like Thrasybulus, Doria, or William of Nassau, when we seek for examples similar to Washington.

We Americans acknowledge that Washington plainly served his country, to which he bowed as the great thing above him and all others. The greatest admirers of Napoleon say that "soldiers, money, peoples, were in his hands but means to establish *un système grandiose*."⁵⁾ Washington never was a dictator, and never aimed at a dictatorship. Napoleon occasionally claimed the title to explain or excuse his despotism or stringent centralism. Washington never compared himself to anyone. Napoleon compares himself occasionally to him. Washington's policy was strictly domestic,

and in leaving public life he urges the completest possible abstaining from foreign policy as one of the most important points of American statesmanship. Napoleon's policy became from year to year more foreign, until it ended almost exclusively in conquest and the revival of the obsolete idea of a universal monarchy, or at least of the absolute preponderance of France in Europe. The idea of a commonwealth of nations, linked together by the great law of nations—one of the most comprehensive ideas of modern civilization, and which is the application of the idea of self-government to the intercourse of nations—was spurned by him, and he tells us that had not the Russian disaster befallen him, he would have carried a long cherished plan of his into execution. According to this plan the princes of all the dynasties under the influence of France, should have been educated at Paris, under his eyes, and returned to their homes as what all the world probably would have called fit prefects of France, but what he called aids in his great system. Peace, according to him, was to be maintained in Europe only by the decided predominance of one power, and this power of course must be France, because far the most enlightened of all.

Washington and Napoleon were both men of strong will, as all great men must be, but Washington had also a correct heart, without which a strong will and fiery energy become only multipliers and co-efficients of evil. If we designate by the word "character" a combination of will and principle, Washington was a man of a great character. Napoleon may have had a stronger will than Washington. He certainly had a bolder will, while Washington had greater tenacity; but had Napoleon also goodness of heart and purity of purpose? A strong will without a good heart is even worse than keen logic without sound judgment.

Washington loved his country as an upright patriot, but we recollect no case in which his patriotism dimmed his conscientiousness. Napoleon placed, or pretended to place, France above all else. He did not think like Montesquieu, who said: "If I knew something useful to my country but injurious to Europe and to mankind, I should consider it a crime."

Washington was one of the beginners of the Revolution; Napoleon steps in when the revolution of his country had already developed immense national forces. We believe Washington never changed his political convictions; Napoleon commenced his career strongly tinctured with Jacobinism, and ended it as the embodiment of autocracy.

⁴⁾ On page 313, vol. iii.

⁵⁾ Words of the editors of *Memoirs and Correspondence of Napoleon I.*, quoted here because they express what thousands say, and what pervades the whole ten volumes of the imperial correspondence.

He wrote, as a young officer, a very hot democratic paper, the copies of which were carefully suppressed at a later period.⁶⁾ If Washington's public acts were reduced to those of private life, that is to say, if the same motives were applied to the latter sphere, he would appear as an honorable, loyal, useful, and excellent neighbor and citizen. Napoleon would appear as an aggressive, restless, and difficult neighbor. Washington aimed at no elevation of his family, and dies a justice of the peace. Napoleon writes to Joseph: "I want a family of kings (*il me faut une famille de rois*)."⁷⁾ Washington divests himself of the chief magistracy voluntarily and gracefully, leaving to his people a document which after-ages cherish like a political gospel. Napoleon, in his last days, is occupied with the idea of family aggrandizement and with the means by which his house may be prevented from mingling again with common men. He often spoke of it during his closing illness, and directs General Bertrand to advise, in his name, the members of his family to settle chiefly in Rome, where their children ought to be married to such princely families as the Colonnas, and where some Bonaparte would not fail to become Pope. Jerome and Caroline ought to reside in Switzerland, where, chiefly in Berne, they must establish themselves in the Swiss "oligarchy" (he uses this term), and where a landmanship would be certain to fall to the Bonapartes; and the children of Joseph should remain in America—marry into the great families of the Washingtons and Jeffersons, and so a Bonaparte would soon become president of the United States.⁷⁾

May we continue after this passage? We wish, however, before closing this paper, to direct attention to a few points more.

Washington is one of the fairest instances of the gentleman, in the military as well as in the political, and in the international sphere. The character of the gentleman was at no period before the eyes of Napoleon, as a distinct type of modern humanity. Washington was appointed to the chief command by civilians, who had learned to honor his character as a fellow-member in the continental congress; Napoleon made each step toward the consulate and throne by the aid of the army and his military glory. Washington was great in not destroying, and brought back nothing that the people had abolished; Napoleon destroyed much that had been sown by the revolution, and re-established much that had been carefully destroyed. He boasted that he had maintained equality, yet he re-established

nobility; he gloried in having made stable all the good which the revolution had tried to introduce, yet he tried to abolish again the trial by jury.⁸⁾ When Americans speak of Washington, they call him always a great and good man. Great and good have grown, regarding him, into one word, similar, in psychologic grammar, to the *Kalokagathon* of the Greeks, and his name as a good man, has spread so far that we meet with it to this day in the belief of our Indians, that he is the only white man who ever went or ever will go to heaven.⁹⁾ Transcendent genius is nearly all the French ascribe to Napoleon. Washington was all that the emergency of his country called for. Thus he was and remains a blessing to his country. Was Napoleon all that France required, and was he no more? Did the desires of his genius and personal greatness not present themselves to him as those of France? Even Louis Napoleon has acknowledged on his throne that it must be owned his uncle loved war too much.

Both Washington and Napoleon have been men of high action, and some points of similarity between them must necessarily exist; but to find them is the work of ingenious research rather than of inquiry candor.

In writing this comparison of the two heroes, we have not felt guilty of undue boldness. To judge of a Napoleon and a Washington does not require a mind equal to either. The faculty of appreciating and enjoying is happily far greater and more common than that of producing and inventing. Goethe says: "It does not require an architect to live in a house." Were it otherwise, did it require a mind like Shakespeare's to appreciate his works, or a Mozart to enjoy a Mozart, or a Paul to be taught by a Paul, men would not stand in need of one another, and, unable to form a society, could have developed no genius or talent among them, could have no history, and our species could not have advanced.

FRANCIS LIEBER

The economic seduction has seduced more souls than all the great heresies of the past. More men have been lost to the Catholic Church through the Labor problem than through Lutheranism, Calvinism and all the other "isms" of the past. If people should tell you that a new redeemer of mankind, a new savior of society, one who is going to make everyone happy, is to be found in an emissary of Soviet Russia, or in the closets of the Government, do not believe them.

RT. REV. DOM. ANSCAR VONIER, O. S. B.

⁶⁾ A letter, addressed on September 6, 1795, by Napoleon to Joseph, in which he speaks of their brother Louis, has this characteristic and attractive passage:

"C'est un bon sujet; mais aussi c'est de ma façon; chaleur, esprit, santé, talent, commerce exact, bonté, il réunit tout." When Louis was King of Holland, Napoleon spoke differently of him.

⁷⁾ It cannot be said that this extraordinary advice was owing to a failing mind. On the contrary, Bertrand, Montholon, and the other companions of Napoleon at St. Helena, state that his mind remained remarkably clear to the last day, and Bertrand says that the emperor spoke repeatedly of these desired family settlements.

⁸⁾ See *Memoirs of Count Miot*.

⁹⁾ Mr. Schoolcraft, on page 230 of *Notes on the Iroquois*, Senate Document 24, 1846, states that this belief of the red men exists to this day—not very complimentary to us, but unfortunately only an exaggeration of that for which there is good ground. The ancient *vae victis* must be changed in the white man's modern history into, "Woe to a different color." The white man has shown little sympathy with the other races, and sympathy is the first basis of all idea of justice.

The Status of Religion at the University

Frequent are the complaints in our country that the sojourn of a young man at a university is disastrous to his religious convictions. It is claimed that university teaching has a fatal tendency to undermine religious belief and to foster infidelity. Statistics seem to prove that the contention is but too true. Many sad cases may be adduced in which a youth suffered loss of faith as a result of his attendance at a secular university. This unquestionably is a serious matter and constitutes a grave indictment against our universities. Accordingly, President Ruthven of Michigan University feels compelled to take up this charge and to make some defense of the university.¹⁾

Instead of taking up the several points of President Ruthven's plea, we will set forth what precisely the attitude of the university toward religion ought to be. Strictly speaking a university is an institution of learning in which all branches of human knowledge should be taught. No one can reasonably take umbrage at this definition. The university, etymologically and historically, is a seat of universal learning. Logically it embraces the entire range of human knowledge. If this is the case the university cannot help taking a positive stand in respect of religion. It will either assign to religion a place among the subjects that are to be taught or it will exclude religion from its curriculum. If it does the latter, it thereby denies to religion the character of knowledge. In the latter case, however, it will consistently avoid religious issues of any kind and not invade the sphere of religion under any pretext. That is intellectual honesty. But ostensibly to exclude religion from university teaching and then to introduce it by the back door—that is an inconsistent as well as a dishonest proceeding.

It is to this that we chiefly object. If an institution of learning declares that it has no world view to expound, that it has no cosmic creed to teach, that it has nothing to say about the universe as a whole, that it can give no interpretation of human life, that it is ignorant of the value of existence, that it cannot enter into the problem of the ultimate meaning of reality, and that it will confine itself strictly to the data of experience, we do not just see how it can claim to be in the full sense a university, but we do admire its frankness. Again, if it clearly gives us to understand that it has a cosmic creed and that this creed is materialistic or atheistic or agnostic, we deplore this position, but we know exactly where we stand. The parents of the young candidate for academic honors or he himself can make their choice. They do not make it in the dark. They know what they will get. There is fair dealing.

But what we do condemn is the spurious neutrality that obtains at some centers of learning.

This apparent neutrality is frequently a mere cloak that covers and ingeniously disguises anti-religious designs. Under pretense of impartial study it really inculcates a religious view of the universe. Teaching of this type is insidious, because it is by innuendo and suggestion. The student cannot guard himself against it since it is so subtly imparted. It is not an honest attack but a persistent undermining that constitutes the greatest menace to religious belief. The empirical sciences in no sense at all can endanger religion. Science and religion move on different levels so that between them no direct conflict is possible. But when the scientist leaves his sphere and makes unwarranted excursions into the realm of philosophy, he becomes a danger. The specialist rightly speaks with authority in his own field, but when this same specialist presumes to speak with authority on matters that lie outside of his realm he becomes misleading. Religious men justly protest against maneuvers of this kind, by which in a clandestine manner religious issues are smuggled into the province of science. Right here is the reason for our quarrel with the university that professes neutrality without adhering to it.

Critical comparative study of religions can do the true religion no harm, but on the contrary will bring out the transcendent character of true religion, unless by some intellectual juggling the existing differences are blurred and the similarities unduly exaggerated. Emphasis on sense experience as the basis of logical systems is not to be feared. The scholastic system takes its start from sense experience and always maintains an intimate contact with empirical data. With these things we have no quarrel. Nor does anyone expect the members of the faculty to lead in revivals of evangelical piety, though, of course, we may rightly expect that they practice what they teach. Good example, especially in high places, is a great power. If the members of the faculty show religious indifference in their daily life, this will not be without its influence on the student body.

Professor Ruthven holds that the student must inevitably pass through a period of stress and storm in his search for God. Not necessarily. But there will come a time when he begins to reflect on the religious convictions which so far he has held in a naive and direct manner. When this crisis comes, he should not be left entirely to his own inadequate resources. But President Ruthven does not tell us that the university will assist him in his mental struggles. He can expect no help in this momentous battle, in which so much is at stake, from the university, for Dr. Ruthven openly declares "that the university is not interested in making a student more or less a Catholic, Methodist, Baptist, Monotheist, Polytheist, Pantheist, or Agnostic, just as it is not concerned with the color of his politics." That is a damaging admission, amounting to the statement, that in the most vital matter the Alma Mater will fail the student and allow him to shift for himself. It will arouse doubts in his mind but will do nothing to help him

¹⁾ Some Problems of the University.—A statement by President Ruthven made upon his acceptance of the presidency, October, 1929. Ann Arbor, Mich.

solve these doubts. It will marshal history, science, biology, psychology and sociology against religion, but on the other hand will do nothing to strengthen the religious convictions of the student that he may be able to resist this terrific onslaught. As far as his religion is concerned, the student stands alone in the university; attacks come from every side, support comes from none. The university lets him fight his own battles.

At best, according to President Ruthven, the attitude of the university toward religion would be wholly negative. Constructive assistance may not be looked for. That is bad enough. In practice, however, the situation will be much worse. Experience has taught us that wherever an educational institution is not explicitly in favor of religion, it is tacitly hostile to religion. Thus unfortunately the pretended neutral university possesses a distinct bias in favor of irreligion. The whole intellectual environment of such an institution is not conducive to spiritual growth but subtly subversive of religious belief. Distrust toward the secular university on the part of religious men is well founded. President Ruthven has said nothing to dispel their misgivings and to reassure them.

C. BRUEHL

The One Solid Foundation Lacking

While revisiting Europe during the past year, Dr. Zacharias, founder of *The Week*, a Catholic review of Bombay, India, stopped at Aachen (Aix-la-Chapelle), where for many centuries the German emperors were crowned. "Here," he writes, "one meets again with the old Germany of the Holy Roman Empire, so shamefully betrayed by the Habsburgs in 1804¹⁾ and so hopelessly defaced by the period of Hohenzollern Kaiserdom during the regime of Bismarck and of William the last."

"And yet," he continues his observations, "this is the real Germany, the one in tune with the deepest chord and the whole genius of the German race, *which by nature and tradition is more open to international thought than any other people I know* [italics ours] and which has in this direction still a large role, and one of leadership to play."²⁾

Dr. Zacharias believes Germany to have accepted this role, and likewise has faith in its ability to carry it out successfully: "the first in the new-style Great Powers, who would seek greatness, not in armies or colonies, but in the realm of thought and of ideal which embraces all mankind in its purview". In the end, the traveler from India confesses his faith in an institution, little understood by Americans in spite of Bryce's study on the subject.³⁾ "For such as myself," Dr. Zacharias writes, "who see in a Holy Roman Empire, not a relic of a musty past, but the first attempt at a solution of a world problem to which it, and it alone, holds the key: to us, I say, Germany seems today to be

qualifying once more for a part to play in the world which seems her true destiny and which, if fulfilled, will bring the world a peace based on order, a peace which needs must be a *Pax Romana* in *Sancto Imperio Romano*."

While the consummation of this dream was possible at the time Dante devoted the energies of his noble soul to defending the ideal of a universal State, its realization does not seem to us even approachable at present. Since the days of the great exile the spiritual and intellectual unity, essential to the rearing and stability of a super-state, which can not live unless it be an *Imperium Christianitatis*, has been destroyed. Therefore, a *Sanctum Imperium Romanum* is impossible; it lacks the foundation upon which the Middle Ages intended it should securely rest. One Pope, one Emperor, one God, one Faith, one baptism, one kingdom of God on earth, the destinies of which were to be directed, when temporal matters were concerned, by the Emperor, and as regards spiritual matters by the Pope. "*Roma caput mundi regit frena orbis rotundi*," reads the inscription engraved on the seals of German Emperors. "The blood that circulated through the veins of the Roman Kaiserdom," says the learned Msgr. Hettinger, "was Catholic blood, and the bond that joined Germanic, Romanic and Slavic peoples in a unity, was the Catholic faith."⁴⁾

Bryce, in the work referred to, expresses a thought that may help to illustrate our contention regarding the difficulties obstructing the approach to a universal State: "It is," says the great English scholar, "on the religious life that nations repose. Because divinity was divided, humanity had [before the advent of Christianity] been divided likewise; the doctrine of the unity of God now enforced the unity of man, who had been created in His image. The first lesson of Christianity was love, a love that was to join in one body those whom suspicion and prejudice and pride of race had hitherto kept apart. There was thus formed by the new religion a community of the faithful, a Holy Empire, designed to gather all men into its bosom, and standing opposed to the manifold polytheism of the older world, exactly as the universal sway of the Caesars was contrasted with the innumerable kingdoms and republics that had gone before it. The analogy of the two made them appear parts of one great world-movement toward unity."⁵⁾

It was this unity the Reformation destroyed, while all subsequent subversive movements, such as Rationalism, Liberalism, and its most troublesome offspring, Nationalism, not to forget Atheism, a legitimate son of parents just referred to, continued to promote disintegration. That is one reason why the present generation can not look forward more hopefully to even a League of Nations. On the other hand, the peoples of the Middle Ages, possessed of an abiding faith in the reforming and

¹⁾ This censure is not justified. Ed. S. J.

²⁾ Loc. cit. Dec. 19, 1929, p. 183.

³⁾ See his vol. on "The Holy Roman Empire."

⁴⁾ Hettinger, Dr. F. Die Göttl. Komödie des Dante Alighieri. 2. ed., Freiburg, 1889, p. 540-41.

⁵⁾ Bryce, James. The Holy Roman Empire. London, 1889, p. 92-93.

unifying power of the Christian faith, "as they could not imagine, nor value if they had imagined, a communion of saints without its expression in a visible Church, so in matters temporal they recognized no brotherhood of spirit without the bonds of form, no universal humanity save in the image of a universal State."⁶)

The great war has proven Humanitarianism—the gospel of deified man—a mere bed of quicksand. Nevertheless it is on such foundation some would attempt to build a world confederation. Entirely of the natural order, it would experience the fate of all things that do not transcend mere nature—it would come to naught, unable to establish the *Pax Romana* in *Sancto Imperio Romano*!

F. P. K.

"Do This...!"

The Liturgy in relation to the Faithful may be regarded in two ways. Firstly, as a fruit of a true Christian life. Just as the Church from the fullness of her spiritual life throughout the ages has evolved, from our Lord's institution at the Last Supper, the liturgy of the Mass, of the Divine Office and of the Sacraments, whether in its western or eastern forms, the crown and glory of her material works, the most sublime of all works of art, so the worship of Catholics who are leading a full and complete Christian life naturally expresses itself in and through those glorious forms; they are loved by the heart, savored by the mind. I say "a full and complete Christian life," meaning one wherein each individual first, primarily and naturally, regards himself as inextricably mixed up, so to say, with all the other members of the Church, literally a member of the Mystical Body of Christ, so that it actuates him and his slightest act reacts on it. But an individualistic spirituality rooted in the principle of *Uni una*, the relation of "the one soul to the One God," though it may be, and is, productive of much good, even of sanctity, can never be a complete Christian spirituality and does not and cannot naturally, easily, resplendently manifest itself in terms of the Church's own liturgical worship; it lacks "the social exercise of the virtue of religion," wherein "the Spirit himself asketh for us with unspeakable groanings."

Secondly, the Liturgy is a means to the attainment of that same full and complete Christian life, and it is with that aspect of it that the activity called the "liturgical movement" is concerned. By displaying the treasures of the Church's worship, Goodness, Truth and Beauty combined into a superlative Order, it seeks to lead us to that active participation therein which Pope Pius X, whose words have the weight of holiness, declared to be indispensable to the true Christian spirit. For the attainment of this end certain things are necessary. And first and foremost the due, fitting and regular celebration in public churches of the Holy Mysteries, of Vespers, of Compline, with their proper chant and proper texts; and the making of such events as

a baptism, a marriage, a confirmation, a funeral, a matter of public interest and importance and an occasion for showing with care and dignity another aspect of the Church's worship. There must be also sermons and instructions on the Liturgy and its meaning. And there must be books for those of the Faithful who have the will and the leisure to enquire for themselves.

Books are necessary because in these days most people can and many people do read. But the trouble is, when it comes to such a matter as Christian worship, that neither religious nor secular teachers have succeeded in educating the man-in-the-street sufficiently to enable him intelligently to read ordinary books on the subject. It is significant that even in England, where the average man is streets ahead culturally of the average American (but rapidly losing ground under newspaper and other influence), such books as Msgr. Hedley's *The Holy Eucharist* and Dr. Fortescue's *The Mass* form part of a series "for Catholic priests and students." These are expert but not technical nor "difficult" works; any educated person ought to be able to read them, but many educated people can't or won't. So then, not only must we have books but they must be "popular" books.

Many feel called to undertake such *oeuvres de vulgarisation*, but how few chosen to carry them out satisfactorily! Let us then greet with a clamor of welcome and congratulation, singing a melodious "*In medio Ecclesiae aperuit os eius*," Fr. Joseph Husslein's *The Mass of the Apostles*.¹)

Noticing "a certain indifference . . . among numbers of our people regarding attendance at Sunday Mass" he seeks by directing attention to the Eucharistic Sacrifice in apostolic and sub-apostolic times and demonstrating its essential organic unity with that of today ("Do this," said our Lord: and we do it) to re-kindle love for the Mass, one of whose collects alone, said St. Alphonsus, is worth a hundred rosaries. The field of his exposition is not a small one and Fr. Husslein indulges in no common-form protests of the incompleteness of his work. "The Scriptures of the New Testament," he says, "the most primitive Christian documents and patristic writings, ancient inscriptions and monuments, as well as the earliest catacomb paintings, were studied exhaustively in their bearing upon this subject, and the conclusions set down in a way that it is hoped will prove both popular and convincing." And both convincing and popular in the best sense the book is. To give an idea of its scope and interest I cannot do better than recapitulate the heads of his discourses.

After an introductory chapter, linking up the Eucharistic Liturgy of the 1st. century with that of today, five sections are devoted to our Lord and the Eucharist, particularly, of course, with reference to the Last Supper. Then is examined the relationship between the worship of the Synagogue and that of the early Church, with excerpts from prayers probably used by the Apostles, and its development into a complete eucharistic service connected with but distinct from the "love-feast." This

⁶) Bryce, James. Loc. cit., p. 98.

is followed by two sections devoted to a reconstruction of the Mass as said by St. Peter. In all these considerable use is made of the testimony of the 8th book of the "Apostolic Constitutions" (a Syrian compilation of the 4th century) and a whole section is given to the documents of the Apostolic age, namely, the Teaching of the XII Apostles, the first letter of St. Clement to the Corinthians, and the letters of St. Ignatius. The evidence of Pliny the Younger, St. Justin and St. Irenaeus is given for post-apostolic times and Mass at Rome about the year 150 is described. Separate sections deal with holy communion in the early Church and the evidence furnished by monumental inscriptions and representations, with a final chapter on the origin and development of the different forms which the Eucharistic Liturgy has taken and still takes.

Its contents put down boldly like this, The Mass of the Apostles may sound a book only for specialists and students. It is nothing of the sort. Specialists may have something to say about the reconstruction of the eucharistic service in the house of John Mark, and other details of the like sort, but such matters are no concern of ours here. The book is emphatically one for the ordinary man; Fr. Husslein has "degutted" (if I may be permitted an inelegant but useful expression) the testimonies of antiquity and the erudite works of later scholars and presents to the general reader a picture of the eucharistic life of the early Church, which is at once easily understood but not insulting to his intelligence: it lives, but does not flicker like a "movie"; it is bright and attractive, but not vulgarly "colorful"; it is expressed simply, but there is no "talking down" or childish idiom; above all, the author never indulges in that disgusting facetiousness which many writers of popular works imagine is necessary to attract the unlearned. There is only one reasonable complaint: the frontispiece and the illustrations facing pp. 16 and 48 are unworthy of the book; it is not easy to imagine anything less in keeping with the tradition of Christian worship than the sentimentality of the first and second, and the dull "naturalism" of the third.

God is love, Christianity is the religion of God's love, the Eucharist is the sacrament of His love; indeed it is "love that makes the world go round," as the Duchess says in *Alice in Wonderland*, perhaps speaking more truly than her author knew. It is not easy to recognize as a Catholic Christian one who does not love in general and love the Mass in particular. But St. Thomas says: "The lover is not content with a superficial knowledge of the beloved, but strives to enquire intimately into all that appertains to the beloved and thus to reach to the interior, as is said of the Holy Ghost (who is the love of God), that 'He searcheth even the profound things of God'" (II-II, xxviii, 2c). What lover in the natural order will not assent to this (perhaps wondering how a friar should know so much about it—forgetting that the love of God and knowledge thereof make all things plain)?

¹ Husslein, Jos. S. J., *The Mass of the Apostles*. New York, 1929. p. 333. P. J. Kenedy & Sons, \$2.75.

Why then do we not enquire more intimately into all that appertains to the Mass? Perhaps our love is too cool—and a cold lover is an abomination; such, God says to the Laodiceans, he will spew out of his mouth. The Mass of the Apostles both kindles our love and satisfies our enquiry.

DONALD ATTWATER

Truth in Advertising¹

For some years recently I was in a position daily to watch the shopping operations of a number of "working-class" women, first in what was a sort of model village, where all the people were employed by the landlord and got good wages and treatment; then, in a place where there are practically no wage-earners (there really are such places in England still!) but where the women work, and work hard and long hours, on their husbands' and fathers' farms, which are too small and poor (though by no means poverty-stricken) to admit of more than occasional hired assistance. In both places I was amazed to find the pertinacity and regularity with which these good women ask for, insist on (in accordance with instructions on the advertisements) and buy, not, e. g., cocoa, ground rice, oatmeal, corn-flour, baking powder, etc., but A's cocoa, B's ground rice, C's oatmeal, D's cornflour, E's baking powder.

So, by means of their advertising, do the proprietors of these goods make the more or less innocent grocer and the quite innocent housewife support purely capitalist methods of production and distribution—and incidentally add unnecessarily to their bills.

A man or firm who deals in such goods wholesale may be, and often is, a private individual or firm trading solely to earn a livelihood for his or their families and dependents; the goods are supplied to shops in the cheapest containers, sacks or tins, and are retailed by weight in paper bags. Proprietary goods, on the other hand, are produced in order to make dividends for numerous share-holders who might otherwise have to work for their livings; they are put up in expensive cartons, packets and tins, which are superficially attractive in appearance and certainly easy for shopman and customers to handle.

It is maintained in the advertisements of proprietary articles that they are better in quality, better in taste, more economical in use and therefore, in the long run, cheaper than similar articles bought from "bulk." I simply deny it, and by the experience of those who have been induced to make a trial of things "with no name on the label." At this moment there are in the shops cocoa at 3½d a quarter and A's cocoa at 7d a ¼ lb. tin; they differ in that the cheaper is stronger and therefore "goes further" but is less "refined" to the palate; ground rice at 4d a lb., and B's ground rice at 6d a lb. carton; there is no

¹ Although the illustrations employed in this article are drawn from everyday life in England the facts and comment will, we are confident, appeal to American readers.—Editor.

difference in use or taste; oatmeal at 4d a lb., rolled coats at 3½d a lb., and C's oats at 5d a lb. carton: C's oats are far quicker to cook than the loose, but unfortunately are strongly flavored by the cardboard packets that contain them; cornflour at 4d a lb. and D's cornflour at 9d a lb. carton. I am told that much more loose cornflour is required in use—I therefore make a present of his manufactured article to D; baking powder at 1½d an oz. and E's' baking powder at 7½d the ¼-lb. tin; the only difference reported is that the loose loses its property more quickly—remedy, keep it in a tin.

There are two other notable classes of goods in the purchase of which the housewife is, if not swindled, at any rate victimized every time. Take, for example, F's flaked soap, G's scouring powder and H's shining liquid; F's stuff costs 7d a 4-oz. packet, whereas common soap-flakes are every bit as efficient at 9d a lb.; they are, I believe, difficult to get at ordinary shops, though I notice that the various high-class London stores supply them to their well-to-do customers. Scouring powders and shining liquids may be made at home in big quantities at far below the prices of cartons and tins of prepared mixture.

Of the other class of goods, I take as an example J's custard powder. This is a "food" apparently composed entirely of starch and of no use to God, man or beast. Why then is it made? "Its purpose can only be the service of mammon. Hundreds of thousands of such things which we use to deck ourselves out with or with which we think to ornament our houses or titillate our stomachs are obviously inferior or bad. We know this is so, but we do not pause to consider the blasphemous nature of our action in making ourselves responsible for their existence (i. e., by buying them). We cannot make the excuse that they are necessary to support life." We go on buying them—because they are advertised.

There is no need to labor the point of all this. It stands to reason that if you buy a thing in a tin or a gaudy box, with the contents wrapped up in tinfoil and paper and tied with pink string, you've got to pay for the box or tin, the tinfoil, paper and string, and the pinkness of the string. You have also to pay for the cost of packing and for all that advertising, which blares at you from boardings and shrieks at you from newspapers till your brain is properly pulped and with mechanical obedience you go and buy A's cocoa, B's ground rice, C's oats, and all the rest of it. *Punch* once made decorously merry over a woman who bought a certain soap "because the advertisements spoke so well of it." Is there any one of us that has not done the same sort of thing at some time or another? But there's no reason why we should go on doing it as a regular thing.

I invite any housewife carefully to read the advertisements of any proprietary article, but especially of such things as easy washers and other "stunt" soaps, then to test, by careful use, the

statements made, and she will find that advertisements are full of catches, misdirections and lies. I pick up the nearest newspaper—and at once see Z's well known brand of a certain food advertised as the best grown in the world. It is simply a lie; its price tells you at once that it is a lie; I've eaten it—and I know beyond any possibility of doubt or gainsaying that it is a lie. Z & Co. Ltd., is not an obscure firm; it is known from Peterhead to Portsmouth.

It is simply bosh to say that lying advertisement does not pay; that a man who buys a thing and finds it not strictly in accordance with the advertisement will not come back for more. He does, incessantly; we all of us do it, regularly buying things which, however good they may be, we know are not as their advertisers say they are. It may be argued that our knowledge of the discrepancy neutralizes the lie; it may do so—but it is none the less a lie. Why do we do it? That's another story, and has to do partly with that psychology that advertising experts are always gassing about, and partly with the accursed system which often makes it difficult or impossible to get anything else but the advertised goods.

Of course a false advertisement often does not pay. I've never bought a motor-car (please Heaven I never shall), but if I did go in for one of the more expensive varieties I should be prepared to find that it was quite in accordance with its advertisement—for it does not pay to deceive the wealthy. But the man is fortunate who has never bought a lesser thing and found either that it had not qualities claimed for it or that it had defects or drawbacks not specified—as for example a well known make of oil cooking-stove of which an engineer said to me that "it does all the things the makers claim for it—but they ought to supply a mechanic with each one."

D. McW.

Even in the natural order man is a gregarious animal. He has an instinct which drives him, in spite of himself, to associate with his fellow-men; he who refuses to associate with them is only half a man. His growth will be stunted, his mind cannot develop, his sympathies cannot expand. Only by association with his fellow-Catholics can he enter into the full inheritance of his Catholic faith. Only by so doing will he keep his faith keen, his hope strong and his charity bright. Only by so doing will he fulfil that obligation which lies upon us all of testifying the power of the Cross to an incredulous and superstitious world.

The self-indulgent Catholic, the individualistic Catholic, the isolated Catholic, cuts himself off from the great inheritance of spiritual and intellectual wealth which is his proper heritage, and which it is his duty, as well as his privilege, to use.

ARCHBISHOP DOWNEY,
Liverpool

Warder's Review

Alas! it is one of the miseries of the world, that the wicked are much more active for mischief, than the virtuous for good.

ORESTES BROWNSON

At the Price of True Culture

The corporations organized for the purpose of providing amusement for the American people—one of the most appalling features of Capitalism—increased their earnings from \$36,522,000 in 1928 to \$67,780,000 in 1929! A year that, as is generally admitted, witnessed much unemployment, and, to mention but one other symptom of economic depression, a retardation of building construction, especially a decline in the number of new structures intended for dwelling purposes.

Significance attaches also to the increase of 50 per cent in the profits of corporations producing silk and hosiery. Their earnings, as reported in the February *Letter* of the City Bank, New York, are \$5,765,000 for the past year, as against \$3,842,000 for 1928, while the automobile industry, according to the same source, reports net profits of \$304,000,000 for 1929, which total, however, falls 10.2 per cent short of reaching the previous year's figures.

Is it possible that the investment of such colossal sums in luxuries—for automobiles are largely in this class—can be indulged in by a people year after year without detriment to those things that make for and cultivate true culture?

Destitution, Not Poverty, the Issue

"The funny part about modern poverty is," it seems to the author of "Timely and Untimely Observations"—a weekly feature of the *Illinois Miner*—"that it is no longer caused by shiftlessness, floods, droughts and other acts of God, but by technological unemployment."

To claim, poverty in general is caused by what "Adam Coaldigger" calls in plain American "to be put on the blink by machines," is, of course, contrary to experience. While miners, and other workers, crowded out of employment during recent years by new or improved machinery, may be excused for attributing their present economic plight to this one source of evil, the fact remains that there are hundreds of thousands of men and women living in poverty in America today, who have been brought to that extreme by more reasons than one. However, "Adam Coaldigger" senses correctly the preposterous circumstance that poverty is today "something organic with the structure of society," as Arthur J. Penty expresses it, while in the Middle Ages "it was a thing that was essentially local and accidental."

"It [poverty] did not owe its existence," says the distinguished Guild Socialist, "to the fact that society was organized on a basis fundamentally false as is the case today, but because the mediaeval organization, good as it was, was not co-extensive

with society. Poverty existed on the fringes of society, not in its centres."¹)

Both writers, unfortunately, use the term "poverty" instead of "destitution." It is this body and soul killing condition that need not be, and should not be permitted to exist. Poverty need not degrade men, destitution does so inevitably. Poverty may be due to circumstances beyond the influence of individuals or society; chronic destitution is, on the other hand, largely, if not entirely, due to the sins of society, a lack of justice and charity on the part of the upper classes, and the negligence of the State to enforce the mandates of distributive justice.

Applying the Wrong Remedy to "Overproduction"

The attitude of organized labor toward the problem of unemployment, as revealed in the demands for shorter hours and a five-day week, while there are a multitude of people in our country who would buy more and better food, clothing, furniture, and live in houses instead of hovels, could they afford these things, seems rather short-sighted. Let the advocates of these demands turn their attention to the tremendous profits, hidden and otherwise, of corporations, in order that the things the masses need may be obtainable at a price the masses can afford to pay.

Let us illustrate. Reporting, in a recent issue, on a "Sensational Record of Deere & Co." *Barrons* informs its readers that the net income of this, the second largest manufacturer of agricultural equipment, for the year ended October 31, 1929, "of \$15,181,949, equivalent after preferred dividends, to \$68.60 a share, on 189,173 \$100 par common shares, was 63 per cent greater than that of \$9,299,068, or \$37.50 per common share in the preceding year, and also set a record high." This record constitutes, moreover, according to the same source, the seventh successive annual increase since the deficit of \$2,520,778 in 1922. Since, to note another feature of this remarkable record, Deere & Co. split preferred and common stock five for one, net in 1929 on the proposed new capitalization was equivalent to \$13.72 per common share.

The members of *Barrons'* "congregation": financiers, stockbrokers and wealthy investors, are, of course, delighted over such a showing. What the farmer might say, if he were acquainted with the figures and facts as quoted by us from the New York financial weekly, one may surmise, having read the following communication, addressed to the editor of *The Nation* by Mr. P. T. Anderson, of Hogeland, Montana:

"Sir:

"When I read in certain Eastern papers of the remarkable prosperity you have had during the past eight years I rise to reply: 'It never touched us here in the wheat belt of Northern Montana.' The Agricultural Marketing Act has engendered a new hope, but many fear it will prove a

1) Penty, Arthur J. A. *Guildsman's Interpretation of History*. London, 1919, p. 127.

clud. The only way to make ends meet is to cut one's standard of living."

And that is just what millions of Americans have been doing, and that is one reason of overproduction, so-called. Were the labor leaders to penetrate to the core of things, they would perceive this condition and its fundamental cause and insist the latter should be removed.

Demand Public Ownership of "White Coal"!

The conservation of "white coal," as water power has been called, and the development of hydro-electricity should be a matter of great concern to farmers since electrification of the farm would grant them many advantages.

The "Special Message of the President of the United States Transmitting the Report of the Country Life Commission, Communicated to the Two Houses of Congress on February 9, 1909," contains some pointed remarks on this very question. Theodore Roosevelt, who was at the time incumbent of the Presidency, declares:

"Now whatever the State may do toward improving the practice of agriculture, it is not within the sphere of any government to reorganize the farmers' business or reconstruct the social life of farming communities. It is, however, quite within its power to use its influence and the machinery of publicity which it can control for calling public attention to the needs and the facts. For example, it is the obvious duty of the Government to call the attention of the farmers to the growing monopolization of water power. The farmers above all should have that power, on reasonable terms, for cheap transportation, for lighting their homes, and for innumerable uses in the daily life on the farm."¹)

Once water power shall have been entirely monopolized—and in not a few states it is virtually controlled by capital today—the farmer, and in fact all consumers will be forced to pay heavy toll to the companies controlling "white coal."

It has been said that the farm is being changed into a factory. If that is true, there is all the more reason why the farmer should protect the source of hydro-electricity from falling into the hands of interests who wish to use it chiefly as a means for producing dividends. He should make his own the suggestions of the late President Roosevelt just referred to, and together with them the substance of the following sentences, contained in the recent message of the present Governor of the State of New York, Franklin D. Roosevelt:

"I now renew my recommendation of last year. It was based on a simple declaration of principle—that the ownership, development and operation of the St. Lawrence power resources remain forever in the actual possession of the people of the State or of an agency created by them, and that the electricity so generated be sold to distributors by contract upon a basis to insure a fair and reasonable rate to the consumer, especially the household user."

Most of the foreign countries, possessed of water power, have long ago completely recast the laws pertaining to the use of "white coal." Based on the fundamental principle that the "right of the people to this great source of wealth must remain forever inalienable," to quote the Knight-McGinnies statement of the legislative program of the Republican majority in the New York Legislature.

¹) Loc. cit. p. 3, Wash., 1909.

Contemporary Opinion

Propaganda—the right to slander the enemy—is a recognized weapon in modern war.

G. F. H. BERKELEY¹)

The culture of the Middle Ages, permeated with religion, unfolded in the shadow of the Gothic cathedrals—and this was but natural. Shall we return to the Middle Ages? Indeed not; it is our task to develop a modern, new religious culture in the shadow of factory chimneys, amid the noisy rattle of machinery.

DR. TIHAMER TOTH²)

Professor, University of Budapest

In the printing of the details of sloppy divorce cases, other sex cases, and criminal cases, the newspapers of Big Business in the United States are the worst sinners in the world. They are devoid of shame and of conscience. They have no regard for the feelings of the poor victims whose lives are dragged in detail across their pages. With the utmost immorality they disregard the future welfare of the young people and others who absorb the pollution from their columns.

Illinois Miner

M. Stalin is setting about his self-imposed task of destroying peasant proprietorship in Russia with terrible thoroughness. Apparently a peasant who owns even three cows or their equivalent in livestock is turned out of his home almost at a moment's notice and, in the event of protest, is exiled to Siberia as were the revolutionaries under the Tsarist regime. Meanwhile, the agricultural incompetence of workers sent from the cities to the collective farms has brought rivalry between town and village to a point when bloodshed on a large scale is quite probable even in a country where organized resistance is so nearly impossible as in Russia. Undoubtedly 1930 is going to be the most critical year which Bolshevism has yet been called upon to face.

The Saturday Review, London

Federal encroachment upon State rights and duties during the last twenty years had directed some attention to the larger problems of general government. At the same time, the spirit which strives to transfer responsibility from the States to Washington, has been at work almost unnoted in the field of municipal government. So far has lack of interest in municipal elections progressed, that it has been said cynically, but with much truth, that the American plan is to turn the city over to the local political gangsters. Candidates for State and Federal officers are selected with more care.

¹) The Irish Battalion in the Papal Army of 1860, Daheim, albot Press, 1929. (The author is, however, not a Catholic). ²) Transl. from "Christus und die Jugend". Herder, Freiburg, 1929, p. 72.

Anyone who can "swing the gang" is qualified for a city position.

As the expenditures of our cities for public purposes are enormous and, in the opinion of some, have grown with a rapidity that should excite suspicion, the evil effects of this indifference are obvious.

*America*¹⁾

Here [in the Uele district in the Congo] the Belgian government has undertaken its great cotton experiment. There are few white planters, but it is the natives for the most part who raise the cotton, the government compelling them to plant and harvest a given amount.

They, it must be understood, by no means want to raise cotton. It is hard work, and they do not enjoy hard work, especially work which produces something they can neither eat nor, in that form, wear. If they raise a great deal, the agricultural agents tell them, then the printed calicos they all like so much will become cheap. To which the natives merely reply that they were told the same thing five years before and that the price of cotton cloth has gone up ever since. "That's the way they argue," the agent exclaimed contemptuously.

Wherever you see cotton markets you see many trading-posts where the black planters can quickly get rid of their hard-earned cotton money. "It is our effort," the official explained, "to create needs for the blacks they didn't know they had. That way they have the incentive to work." A very neat summing up, perhaps, of a little matter called civilization.

GRACE FLANDRAU
in *Then I Saw the Congo*

In spite of the prohibition of branch banking by national statute and by laws in most states, over six thousand banks in the United States are in no sense independent unit banks, but are grouped in chains by holding companies, corporations, partnerships, or individuals. In other words, the theory of the independent local unit bank has broken down in 25 per cent of the banks in the United States. The restriction of branch banking is bringing into existence chains of banks, some of them threatening to become systems, controlled outside of either the State or the Federal system, and varying in financial resources from powerful, well-managed groups of influential city and central banks under publicly incorporated and capitalized holding companies to groups of banks precariously owned by individuals and susceptible of questionable management. . . .

[The development] will undoubtedly result in the passing of the unique and distinctly American institution, the unit bank, and in the substituting for it of powerful central institutions. Sentimentally one must regret the passing of the unit bank, entwined as it is with the history and development of a once-virgin continent and conceived by a peo-

ple loving individuality and financial independence in community affairs. The course, however, seems inevitable, and delay will retard and distort normal banking development, but cannot check the substitution of regionally widespread banking systems for the unit bank.

BERNHARD OSTROLENK,
in *Atlantic Monthly*¹⁾

To discover how vain is the search for any soundly conceived and consistently carried out [radio] program of highest content, one need only sit down before a receiving set and explore the ether. It is perceived at once how values are confused, and how the greater values are handled. Stomach powders, bath salts, Bibles, pig meal, symphonies, kissing contests, travelogues, jazz, fly traps, prayers, underwear, sermons, sporting news, cemetery lots—and many more ingredients of the pot-pourri—vigorously compete for attention. The motto seems to be: "A little music, a spicy sales talk, a little more music." A representative of New-Face Company, Inc., guarantees to "beautify your nose while you sleep." A voice of conspicuous masculine quality describes something "perfectly dear" in young ladies' lingerie. "Bodily 'fragrance' can always be stopped by three applications" of Nox-Odor. And the Cosmos Coffee Corporation heralds its product in conjunction with an educational program from the state university.

As a specific example of mixing values—vespers, stock market quotations, soap propaganda, "Give Your Little Baby Lots of Lovin'," and the children's hour are broadcast consecutively from a big metropolitan station, after which follow "The St. Louis Blues," an excited report of a prize-fight, a service from the Union Rescue mission; and the program is then remote-controlled from the Midnight Cheer-Up Club, one of the city's stubborn problems.

Many will recall the day when "reminders" were inserted in hymnals donated to poor churches by magnanimous chemical or other concerns:

"Hark! The herald angels sing!
(Beecham's pills are just the thing). . ."

The incongruity has its parallel in what may be heard on the air today—musical programs split wide open by talks on electric refrigerators, automobiles, real estate, or, exercises of religious worship prefixed to lottery sales or transmissions from cabarets. While some see in this a great democratizing influence, as they say, others perceive disintegration. "If a speech by the President," said Mr. Hoover when Secretary of Commerce, "is to be used as the meat in a sandwich of two patent medicine advertisements, there will be no radio left."

For a Genuine Radio University²⁾

¹⁾ The Revolution in Banking Theory. L. c. February, 1930. Mr. Ostrolenk is a member of the staff of the New York Times *Annalist*.

²⁾ A New Venture in Radio Broadcasting. Pacific-Western Broadcasting Federation, Los Angeles, Cal., 1930, pp 2-3.

CATHOLIC ACTION

For the last three years the Catholics of the little Somerset mining town of Radstock, England, have produced every Christmas and Easter a new mystery or morality play, written for them by their parish priest.

Last Christmas the play introduced the elements of an Elizabethan masque into the traditional Nativity Play. The Blessed Virgin, musing on the Annunciation, calls on the Four Seasons to prepare gifts for the Christ Child. This feature is developed in four episodes, one for each season. Last of all, the Winds and Flowers offer homage in an elaborate dance.

According to an announcement, published by Rt. Rev. Bishop Schreiber, of Meissen, in the official ecclesiastical bulletin of his Diocese, the conference of the Prussian Bishops at Fulda adopted the following resolution:

"For the purpose of promoting consideration for building homes and saving for that purpose, Holy Family Sunday may be kept as a Thrift Sunday, and sermons on housing and saving for building purposes may be delivered on this occasion. It is also desired that groups be organized, whose purpose it shall be to promote saving for building purposes."

The announcement further suggests that the same problems should be discussed in the meetings of the various societies either on the day designated or as soon afterward as possible.

According to accounts published in the Catholic papers of India, there has passed away in Tuticorin, in his humble cottage, one Mr. Dairiam Pillai, a very valuable Catechist, who had been endowed with great talents and gifts for spreading the faith. He had been doing this Apostolic work with great enthusiasm and zeal for the last fifty years, and from his diary, in which he had been recording faithfully his work, it is estimated that he converted well nigh five thousand pagan and Protestant adults.

He knew the Tamil literary gem "Thembavani" by heart, and he used to keep his non-Catholic audience spellbound for hours by his eloquence. His monthly salary was scarcely 15 Rupees (about \$5 in American money), but he knew that he worked for God and not for any temporal gain. He was ill for about three months, during which Bishop Roche paid him a visit, thanked him for all he had done for souls, and imparted to him the Papal blessing.

RELIGIOUS EDUCATION

In connection with the Junior High School at Columbia, Mo., a Week-Day School of Religious Education has been established. It is one of several such schools existing in Missouri, with an enrollment of 275 students.

Similar schools have been established in the city of Toledo, and Protestant bodies in other cities are anxious to undertake a like experiment, provided the Public School authorities can be induced to dismiss pupils, wishing to attend the Week-day School of Religious Education, from classes, and grant credits for the work done by pupils at those schools.

AGRICULTURAL EDUCATION

Some two thousand students, both men and women, have been graduated from the University

of Missouri College of Agriculture during its sixty years existence. This total amounts to about 10 per cent of the entire number of students who have received degrees from the University since the time of the first graduating class eighty-eight years ago.

Both increasing enrollments and an increasing number of graduates indicate the correctness of a statement made recently by F. B. Mumford, Dean of the College of Agriculture: "It is my opinion that during the next ten years there will be a keener demand for the well-trained and able graduates of colleges of agriculture than at any period in the past forty years. The demand for teachers of agricultural extension workers, investigators in experiment stations and in the United States Department of Agriculture is greater than it has ever been before."

FEDERAL FARM BOARD

The Federal Farm Board has definitely recognized the Grain Stabilization Corporation and has granted it an initial credit of ten million dollars. Following this announcement, wheat was purchased in considerable quantities in six primary markets.

The grain so purchased will be held, processed, and merchandized at the order and risk of the stabilization corporation.

The application of the Lower Columbia Co-operative Dairy Association, of Astoria, Oregon, for a facilities loan of \$202,000 illustrates the present policy of the Federal Farm Loan Board.

The advances on the facilities of the Lower Columbia Co-operative Dairy Association made by the Board are not to exceed fifty per cent of the appraised value of the properties and are to be amortized over a period of ten years. As security for the loan the association is to give the Farm Board a first mortgage on all of its physical facilities. The association is expanding its plants at Astoria; Portland, Ore.; Grays River, Wash., and Clatskanie, Ore.

The attack directed against the Federal Farm Board by the *Produce Packer*, "The Great National Weekly—Devoted to the Marketing and Production of Eggs, Poultry, Butter, Cheese, Hides, Wool, Furs, etc.," is characteristic of the attitude of a large group of middlemen toward the new Federal authority. Headlines speak of "A Swing to Socialism in Farm Board Policy"; they further declare: "Professional Agitators and Politicians Largely Responsible for Demand for 'Relief' Which Has Resulted in the Present Trend Toward Communism."

The titles fit the text of the story, which runs in part: "In the face of the facts and of the outlook, no one would be inclined to say, let us pray that in the enforcing of this law we might not tear down our entire structure of government, that we might not through this law be led into socialism, that we might not be Russianized. It apparently is our first major step in that direction. The climax of such a start would be governmental control of everything, with each citizen fed from a common trough, with all initiative destroyed, and with ambition stifled from a 100 per cent standpoint."

CO-OPERATION

A novel feature of the Austrian co-operative movement is the entry of its Co-operative Wholesale Society into retail store enterprise. Some eight years now large distributive stores have been run

by the C. W. S.—6 in Vienna and 11 in the country.

What is sold is principally clothing and household requisites, which it is not possible to obtain from the local societies in the neighborhood.

The Federation of Danish Distributive Societies has voted 2,000,000 crowns from the surplus for the year for the purpose of undertaking a campaign against the increasing power of industrial trusts. Moreover, the national federations of co-operative societies in Sweden and Norway are co-operating with the Danes in this enterprise, whilst the co-operators of Finland are playing their part, too.

The spheres in which it is proposed to act are at first the industries of fuel oils and margarine, but other commodities have recently attracted attention also, in particular artificial fertilizers and coal. Any action taken would be carried out in agreement with the already existing co-operative undertakings, such as the Danish Co-operative Coal Supply Society in the case of coal, and the Danish Co-operative Manure Supply Society in the case of nitrogenous fertilizers.

Consumers co-operation, which has never obtained a good foothold in America, is progressing in England in a marvelous fashion, as the following comparative figures, the last available, prove:

	1927	1928
Membership	5,579,038	5,885,135
	£	£
Share Capital	92,281,003	99,327,922
Loan Capital	17,492,832	19,335,744
Small Savings	4,400,767	4,593,536
Reserve and Insurance Funds.....	7,203,006	8,073,962
Stock-in-Trade	19,099,818	19,488,498
Owing for Goods.....	4,533,052	4,908,133
Trade	199,924,938	209,389,555
Net Surplus	23,424,774	24,735,438
Number of Workers.....	157,943	167,576

Similarly, the Co-operative Wholesale Society is also making steady progress. At the January meeting its directors presented a report for the 13 weeks, ended October 12 of last year. This showed sales of £21,772,195, an increase of £918,937, or 4% per cent over the corresponding period of the previous year. The supplies from the various productive works, owned and operated by the C. W. S., for the same quarter, were £7,171,003, an increase of £316,362, or 4½ per cent.

MILITARY TRAINING

Opposition to military training in Colleges and High Schools was voiced by the Archbishop of Melbourne, N. S. W., Most Rev. Daniel Mannix, addressing an audience at Xavier College, conducted by the Jesuits in the city mentioned. The Archbishop declared, according to the *Tribune*, a Catholic Australian weekly:

The question of military training had been dwelt upon by Fr. Frost, with whose remarks he had been greatly struck. The Rev. Rector was thinking primarily of the boys during their school life, but he did not put out of sight the need for defending Australia if the necessity should ever arise. As long as the law permitted it, Fr. Frost preferred that the boys while at college should walk along the paths of peace and live as it were in a peaceful atmosphere rather than be associated with any movements tending toward war.

Military training might be necessary later when the boys

were at the University or in some other department, but then they would be of an age when they could judge for themselves. He endorsed what Fr. Frost had said, and hoped that no obstacles would be put in the way of the general adoption of his ideas. He did not know what was being done at the other public schools, but he would be much surprised if they were not more or less in sympathy with Fr. Frost on the subject. He was not a military expert, but his own belief was that the military training at Xavier College was absolutely futile. In his opinion, a boy on attaining more mature years could get more military training in six weeks than he was likely to get in six years at Xavier. He was glad to add his opinion to that of Fr. Frost, who had a wide experience of boys and school life.

LUXURY

The cost of consumption of tobacco, especially cigarettes, is reflected in the amount of money collected from manufacturers by the Federal Government in taxes. Receipts on tobacco reached a new high record for the calendar year 1929, with total revenue from that source of \$449,058,963, according to statistics made public by the Bureau of Internal Revenue. The 1929 receipts represent a gain over 1928 of \$38,042,865 and a gain of \$154,849,608 over 10 years ago.

Cigarette taxes totaled \$357,205,753.91 more than the entire tobacco tax receipts of five years ago. The Bureau stated orally that the steady growth in the cigarette tax showed more clearly than any other figures compiled by the Government how widespread the smoking of cigarettes had become.

The growth in receipts from cigarette taxes parallels a decline in receipts from taxes on cigars, indicating, the Bureau said, that the increase in consumption of cigarettes had resulted in a measure at least to a change from cigars to cigarettes by many smokers. Cigar taxes produced \$44,920,643 in 1924, or almost double the amount of revenue received last year from this item.

STERILIZATION

Sterilization of mental defectives was condemned at a Rotary luncheon held at Maritzburg, South Africa, by Dr. Edgerton Browne, Medical Superintendent of the Mental Hospital. "As an attempted solution of the problem of the mental defective, I consider sterilization to be nothing less than absurd," he said. "There is at the moment a tremendous wave of public interest in this matter, but it is an interest based largely on a misconception of the facts."

For one thing, the speaker declared, sterilization touched only the fringe of the problem, since heredity played but a variable part in the propagation of mental deficiency. It has been established that a large proportion of mental defectives were children of perfectly normal parents. Moreover, the popular idea that mental defectives bred excessively was a completely wrong one. Instructed British opinion was becoming more and more opposed to the idea of sterilization. It was important to remember that sterilization affected neither the desire nor the pleasure of a patient of either sex, and the existence of large numbers of sterilized people would inevitably lead to increased immorality and the accelerated spread of disease.

Sterilization, said the speaker, did not benefit the patient in any way, nor did it render proper supervision less necessary. The State would have just the same trouble with mental defectives after sterilization as before.

SPECULATION

Amendment of the Federal Cotton Futures Act, to define and prohibit speculation, is proposed in a bill (S. 3420) introduced in the Senate by Senator Ransdell (Dem.), of Louisiana. It has the support of Senator Smith (Dem.), of South Carolina, author of a somewhat similar measure in the last Congress.

The measure defines manipulation to mean the shipping of cotton to any contract market at an obvious loss for the purpose of artificially influencing prices; straddles between months for the purpose of influencing prices; tendering and repeatedly retendering notices of delivery of the same cotton for the purpose of influencing prices, and engaging in straddle operations between the various contract markets.

The bill defines and prohibits manipulation. All cotton futures exchanges will require a Federal license to operate, to be granted by a commission composed of the Secretaries of Agriculture and Commerce and the Attorney General. Further provision is made for only one notice day and one delivery day each month. Deliveries on futures contracts are limited to not more than four places which must be deep-sea ports in cotton-growing States designated by the Secretary of Agriculture as bona fide spot markets.

Under the provisions of the bill, New York will no longer be a place of delivery. This has been a vexatious point of dispute in the cotton trade for many years.

CHRISTIAN TRADE UNIONS

The opposition of a number of European governments toward trade unions was the main subject of discussion at the meeting of the Executive Committee of the International Federation of Christian Trade Unions, held at Utrecht, in Holland, on January 13.

The committee reports that in Jugo-Slavia the employers had succeeded in inducing the Government to adopt the policy of virtually undoing completely the existing social legislation, with the intention of increasing the working day from eight to ten hours, and the possibility of extending it to twelve and fourteen hours. By the same token nightwork of women and children below eighteen years of age is again to be permitted.

Although the dictatorship of Woldemares has been terminated, the new government of Lithuania has not as yet given evidence of permitting the labor movement freedom of action, says the Executive Committee of the Christian International, which organization is just completing the first decade of its existence.

RACIALISM

During the present session of the General Assembly of the State of Virginia four racial integrity bills have been introduced. The last of these, offered in the Senate, amends Section 5099a of the Code to provide that "the intermarriage of American Indians and white persons is hereby prohibited." It is explained that under this amendment an Indian would be deemed to be any one with one-fourth or more Indian blood, this being the definition contained in Section 767 of the Code.

This conflicts with a bill introduced early in the session, which defines any person with a drop of Negro blood as a "colored person."

The outstanding racial integrity bill before the Virginia

Assembly provides that "The term 'White persons' shall apply only to those persons who have no trace, whatsoever, of other than Caucasian; but persons who have one-sixteenth or less of the blood of the American Indian and have no other non-Caucasian blood shall be deemed to be white persons."

NEGRO LABOR

A plea to the members of trade unions to admit Negroes on an equal basis with white laborers is made by Abram L. Harris of the Department of Economics, Howard University, Washington, D. C., in the February issue of *Labor Age*, monthly organ of the Conference for Progressive Labor Action.

Mr. Harris charges that the American Federation of Labor pays scant attention to the organization of Negro workers and circumvents any real demand for unionization when it charters them in auxiliary and federated unions.

Because of the lack of attention the auxiliary and federated unions receive and because of their impracticability, the writer declares, only twenty-two of the hundreds of Negro locals, chartered between 1917 and 1924, are in existence at the present time. According to Mr. Harris there are 1,300,000 Negroes employed in transportation, extraction of minerals and in manufacturing. Of these only about 45,000 are affiliated with the A. F. of L.

CHAIN-BANKS

Addressing the House of the Congress on February 19th, Representative McFadden stated there was no greater problem facing the country today than that of group and branch banking, and that the banking industry had not kept pace with the changing conditions in other industries and finance.

The trend was toward centralization and concentration, and the end was not yet in sight, Mr. McFadden declared. Many banks had been drawn under control of parent organizations, giving holding companies control of hundreds of millions of dollars in capital. This had come about without public demand. Mr. McFadden, an authority on banking, thinks chain-banking wrong in principle, and declared for enactment of prohibitory legislation.

LURE OF THE CITY

The city is not merely attracting wage workers and white collar employees but also physicians. The "Survey on Statistical Data on Medical Facilities in the U. S.," by Allon Peebles (published by the Committee on the Cost of Medical Care), says in this regard:

"Various state surveys show clearly that the larger cities are over-supplied with doctors relative to population, whereas smaller towns and rural districts are relatively under-supplied. Comparatively few recent graduates of medical schools are located in the small communities; the proportion settling in the larger cities is becoming progressively greater."

LEGAL MINIMUM WAGE

A minimum wage for women workers in the province of Quebec outside the city of Montreal was adopted by the Minimum Wage Commission on January 28, stipulating that workers with two years' experience should be paid at least \$10 per week. Apprentices will receive \$6 per week with the rate increased by one dollar each six months.

The order also provides that the number of non-experienced workers shall not exceed half the number of total employees. The order will be effective from May, 1930.

[My Pioneer Life in the Great Forest in Northern Wisconsin

and

My Pleasure Trip to New Orleans

Although this Department is, as a rule, devoted to lives and endeavors of American Catholics of Germanic extraction, and the conditions under which they lived and carried on their pioneering for the faith and culture, we gladly open it in the present instance to Memoirs that do not precisely correspond to the specific object of these pages. Because of their originality and general interest, however, they may fittingly claim the attention of our readers, picturing, as they do, conditions under which our forefathers lived and circumstances with which they also, in part, were forced to contend.

The Memoirs, in two volumes typed by the author, of which unfortunately we can publish but a portion, were written by James Larson, late of Fredericksburg, Texas. Son of a Danish immigrant, who took up farming in a settlement some 15 miles from Green Bay, Wisconsin. Larson as a boy and youth worked first for his father, then in logging camps in his home state, later starting on a "pleasure trip", in the course of which he was stranded in Chicago through no fault of his own. Continuing on to St. Louis he obtained employment in a nearby logging camp, later working on a packet plying between St. Louis and Council Bluffs-Omaha; the sight of a military parade at Fort Leavenworth won him for military service, and the year 1860 found him knocking at "Uncle Sam's door" in St. Louis, prepared to enlist in the U. S. Cavalry. He remained in the service until 1867, having risen to the rank of First Sergeant in Company H., 4th U. S. Cavalry. The "Pleasure Trip to New Orleans" mentioned in a subtitle did not materialize as contemplated, the author indeed reaching that city, but as a soldier in the course of service.—Volume I. covers the years 1854-59; vol. II. the period from May 29, 1860, to July 30, 1867. The last page contains an affidavit by the author, dated March 20, 1911, vouching for the truthfulness of the narrative and attested by Herman Usermer, Clerk of the County Court of Gillespie County, Texas. The volumes contain a goodly number of sketches drawn by Mr. Larson.

We are indebted to Mr. Larson's daughter, Mrs. Robert Blum, of Fredericksburg, for the loan of these Memoirs.

Ed. C. B. & S. J.

* * *

CHAPTER I.

'At Home

"Home Sweet Home"—Is the title of a beautiful song which expresses the true feeling and sentiment of mankind most particularly when it applies to the home of our childhood. There are so many pleasant recollections centers that never can fade with the passing years but rather grows more and more pleasant and sweet as we advance towards old age it being after all the place where the most blissful days of our life-time was spent. A stanza of the song, which says, "Be it ever so humble there is no place like home" expresses the sentiment even more plain and forcible. It is not because the home is surrounded with luxury and pleasure derived from riches but be it ever so low and humble it is the home of our childhood, the place where we used to ramble about free from care and trouble such as often besets us in later years. In this period of life we are lighthearted and jovial, everything in nature seems to smile upon us, birds, animals and trees in fact every thing in nature seems, to the lighthearted and conceptive mind of the child, to have been created for his special benefit and

amusement and he well knows how to reap the greatest pleasure from it. With thoughts like these in my mind I feel that I cannot begin my Memoir without first giving a short description of my home and surrounding country.

It was in the northern part of Wisconsin and at that time just the place where nature reigns sublime. It was a wilderness of extensive forest of gigantic trees, in its primeval state having never been disturbed by man but been growing continually for hundredths of years. It was certainly grand and magnificent at that time and it can truly be said that nature reigned sublime in that locality. But no one can form an idea of its power of enchantment who have not had a chance to roam about in such a great forest.

There grew the great northern white-pine which grows to a height of 120 to 135 feet and the but-log often measures from 5 to 6 feet in diameter. There grew also a variety of other trees such as beech, birch, sugar-maple, basswood and ash and many other sorts. All these varieties grew to an enormous size and as they had been undisturbed for so many years, they now furnished many claimants to the title of "Monarch of the Woods".

Besides the pine there were also other large trees of the evergreen variety which grew in the big swamps and river bottom such as cedar, spruce, hemlock and balsam trees. All these evergreens grew very luxuriously and added beauty to the forest, particularly in winter time.

There were also an abundance of wild fruit such as walnut, blackberries, raspberries, whortleberries and cranberries. Blackberries and raspberries were probably the best fruit in taste and they certainly afforded the young people more pleasure and amusement in gathering than any of the other sorts. They grew in great masses on, what was termed "Wind-falls" which means places in the forest where the heavy storms of hurricanes, which sometimes passed through that region in the fall, had thrown the trees down on a big stretch of land where they lay stem and top tumbled over each other. Here those briars grew in a perfect jungle covering the brush and logs of the dead timber so completely that, in the fall when the fruit was ripe, it was just one mass and mixture of red and black berries over the tops of these briars which covered many acres of land. Women-folks need not try to go in among them though or to pick any further than they could reach from the outside because the cat-claw like thorns that grew on the briars as plentiful as the berries took a firm and deliberate hold on everything within their reach as if trying to protect their fruit. And a woman's skirt would stand a poor chance. Boys could get along very well by walking on the logs of the old dead trees and climb the limbs. Whortleberries were much easier to gather as they grew promiscuously among other plants about in the forest. Cranberries grew only in the large swamps and as they were not palatable without being cooked they were not sought by us boys.

This great forest was only penetrated by one

regular road, starting at Milwaukee on Lake Michigan and running by Port Washington and Sheboygan Falls and then cutting through a continual forest to the mouth of Fox River at the head of Green Bay, distance about 100 miles to where the City of Green Bay was located on one side of the river and the old Fort Howe, of historic renown, on the other side. The town, at that time, could scarcely claim the title of City. It was not even a good size village. It contained only one store, one saloon which was also the hotel, one jewelry store and one bank. The bank was owned by rich lumber men in Chicago. The location of the place was so that it might, in the course of time, have some importance as a seaport. The Fox River was navigable for river steamboats to Lake Winnebago and Green Bay opened into Lake Michigan. But at that time there were only a few one masted sailing vessels came into the pier from the direction of the bay and lake and one old river steamboat (Morgan L. Martin) which ran up the river some distance and then coasted along the bay to Oconto River but never risked a trip on Lake Michigan. It was too old and light built for that.

The road, however, had a historic importance. It had been cut through during the war of 1812 for the purpose of moving troops to Fort Howe. Probably there would have been no road at all in that part of the state, when my father settled there, if war had not made it necessary. It had, however, been cut in a good shape, about 30 feet wide and all the stumps cut close to the ground. But as it was not used much it was not worked or attended to either and at the time, here referred to, there was only a single wagon-track left, the balance was grown over with young trees standing closely packed together and interwoven with briars of all sorts so that it was a difficult task to crawl through it. In many places the tops of these young trees came together over the wagon-track so that the traveler passed over miles and miles of road through a perfect arbor where no sun and but little light could penetrate.

At that time there were only a very few families living along this "military road" (as it was generally called) and they were living many miles apart, so far apart that they could scarcely be called neighbors. They were of German or French nationality. They had cut the timber off from a few acres of land to serve as field or clearing, as it was generally called, upon which to raise some food-stuff for themselves and animals. The logs and brush was dragged out on the edge of the clearing and served as fence. The houses were built of logs laid on top each other until the required heights was reached then roofed with clapboards, a sort of long shingle or board about four feet long split out of some straight-grained wood. The floor, if there was any in the house at all, was made of the same material. After the house was put up one big opening was cut for a door and perhaps two small ones for windows and the closing for the windows and door were often made of clapboards too. Materials were hard to get on account of transporta-

tion, hence no attempt was made, by these new beginners, to build fancy or even commodious houses. As a rule one room was all that these dwellings afforded and it answered all purposes as kitchen, dining-room, bedroom and parlor and their owners lived in them as independent as lords, the main object being to clear off land as quickly as possible, enlarge their clearing so to have a farm upon which to raise forage for animals and something for their own use.

But we will follow this old road, under its shady arbor, to within about 14 miles of Green Bay then watch to the right for a dim, very dim road as it was at that time. The road, leading from the military road to our settlement, was used very little by wagons in summer hence no cuts or tracks of wagon-wheels was left in the summer and the running of sleds in winter on the snow did not touch the ground, consequently the grass and weeds grew on the road in spring and summer just like it did in the forest and nothing else really indicated the course of the road except the blases or spots cut in the bark of the trees on the sides. Therefore, a person who did not know about where to look for it, would be very apt to miss it. But if once found it could be followed easily enough and by so doing for about two miles and a half we would come to a much plainer road which led direct to my home and to no other place beyond. This road branched off to the left and ran in a very zigzagging and crooked course through the forest to avoid the larger trees. For this reason, and also on account of the heavy growth of underwood my father's place could not be seen, when the foliage was on the trees, until we reached the fence just in front of the house. Then all at once the farm was in sight, or the clearing which is perhaps the proper name for it although there are places of less acres in field called farms. But the word clearing seemed to have another and a very significant meaning besides that of a piece of land in cultivation, it meant a clear and open spot in the forest. And it was an open spot among very large trees and really could have no good claim to a higher rank or other name than the places I described along the road. It was made in the same manner, the trees cut down and cut into logs, the brush cut up and then what was needed to make a good fence was dragged out on the edge with oxteams and the balance was rolled up in heaps and burned.

The only difference or distinction was probably in the buildings, both dwelling and out-houses. Though by no means stylish, the houses were put up in better shape, more care had been taken with the work and also more expenses incurred.

The dwelling house was built of logs, nothing else was available in that wilderness. But my father was very particular and wanted everything done as well as it was possible to have it done, hence the logs for the dwelling-house were hewed flat on the two opposite sides and so formed a very smooth wall after being chinked and plastered. The roof was made of regular white-pine shingles and laid on strong and substantial rafters hewed

out of young trees and made high with a good pitch so that a very large quantity of snow could not remain on it long and snow-shoveling was not necessary on that roof in winter. The house contained two rooms with regular board floor and ceiling also glass-windows which was hard to obtain in that out of the way place. At the eastern end of the house stood a monument of many hundred years of time. It was a tremendous large and beautiful white-oak, sound as a sapling from its roots to the tip of its branches and measured four feet in diameter at the butt.

My father had left the tree standing as an ornament and so it also was. It was a real beauty in summer when it had its foliage spread and though it stood 40 feet from the house it gave fine shade over the window in that end. But my father had another reason for leaving the tree standing. He said it should stand there and act as a lightning-rod. He believed that no lightning could strike on the house as long as that great towering oak tree stood there. Whether that theory was correct or not I can not say as no lightning ever struck in the vicinity while I was at home.

From the description I have given of the country, in which my last home with my parents was located, it will of course be seen that it was the home of a new beginner in a forest wilderness; hence those fancy articles of furniture, common in older settlements and which adds beauty and style to the rooms of a dwelling, had to be dispensed with. Not alone on account of the cost but the difficulties in getting them which was by far the worst part of it. Hence the rooms were furnished with regard to comfort and nothing else. So also the out-houses. The barn and stable were built of logs in the same manner as the dwelling except perhaps the logs were not hewed as carefully. The barn was a large building and roofed with shingles but there was no floor in it except the hard earth. On the side of the barn the stable for the cows and oxen was built. Between the walls of the two houses a space of about five feet was left and as the stable was built in the style of a shanty the roof of the stable joining the side-wall of the barn, the open space between the two houses was under roof also and formed a sort of hall so that feed could be taken from the barn and fed to the animals through openings made for that purpose in the stable wall. As I have stated; my father wanted everything made as good and handy as it was possible to have it and animals, that is cows and oxen, had to be well taken care of; horses were not known in the settlement. They were not considered as handy among the stumps as the slow and steady oxen; hence the horned team was the settlers reliance in the field work and the price of a yoke of oxen was not less than \$100, sometimes more; milk cows from \$70 upwards all of improved stock, of course. Therefore, the horned animals in the settlement was held in great esteem, in fact, were the pets of the family and were kept in warm and comfortable stables during the long winter; that is at night, during the day they were let out for a while when the sun

was shining and then they would wade through the deep snow to get to a place where some fresh trees had been cut down to eat the twigs of which they were very fond, particularly the sugar-maple. But when the sun commenced to sink they knew that there was something better than twigs at the stable and would soon put in appearance in front of the stable-door sometimes shivering and hair bristling up, shaking their heads as if disgusted with the cold. When the stable door was opened they would walk in, each to his own stall, and the door was closed. Then the one who had to feed would walk into the hall and from there into the barn, get the feed, and, through the openings in the stable-wall, place feed in the crib before each animal. Then the openings in the stable-wall were closed and also the door leading to the hall and the cold wind was shut out entirely. From the barn and stable the ground sloped off very abrupt; so much so that viewing the houses from the eastern side it would be proper to say that they stood on a hill.

In this hill was another building, or cellar perhaps would be the proper name although it was never intended or used for that purpose. It was dug into the hillside commencing near the foot of the hill keeping the floor on a level as near as possible, the earth thrown out to the front and sides. The dug-out was made about ten feet wide and continued about ten feet into the hill and then a space dug out in the end for a chimney. Then a log-house was built inside of the dug-out with light logs and also roofed with logs and then covered over with dirt, the chimney was put up to sufficient height with rocks and then a door was made for the entrance and this novel architectural structure was finished. It was built simply for to have a warm and comfortable place to sit in and make shingles in bad and stormy weather when chapping was impossible. And there was a great many shingles made too; we all took a hand in that work both big and small and hand made shingles had a good price, was cash in fact. So whenever the weather was too bad to be out in the woods chapping we went into our shop, as we called it, and made a big fire in the fireplace and there we sat warm and comfortable making shingles and listening to stories told by my father. He had been in the Danish Army and in fact been around in the world a good deal and could tell of many interesting things he had seen and taken part in. Hence the shingle-making, besides being light and easy work, was also made instructive by my father's talk about other countries and incidents that had happened to him and time passed very pleasantly. But, of course, cutting down the trees and enlarging the field was the most important work on hand and had to be kept at whenever it was possible in fall, winter and a good part of the summer. In spring burning logs and brush, clearing up the ground and planting was the order of the day.

Chapping was hard work, especially for boys small and weak like myself. But I shouldered my ax and went along and done what I could, chapped

until the sweat ran down my back. Of course, my ax was much lighter than those used by men, but always kept ground to a keen edge and fitted with a nice light and springy handle made of northern hickory; it was both light and handy and urged on by my ambition to become able to tumble some of those big trees down; I soon became tolerable good chopper I might say an expert for my size and strength. I remember what a delight and pleasure it was to me, when I had sweated and blowed chopping on a big tree, to see the top commence to swing from side to side and I saw that a few more well placed cuts would send it to the ground cracking and crashing. Felling trees was interesting but to get on the stem afterwards and cut it into logs I did not like. There was another very interesting work, for me, in clearing land; and that was the burning of logs and brush heaps. This work was done in spring.

As soon as the snow had disappeared, the logs were dragged together with oxen and rolled up in large piles, log on top of log as long as it was possible to get them up. This was again very hard work for people as well for animals, and as every settler at that time of the year had more or less acres that they were anxious to have in order for planting soon as possible there was no help to get and each settler had to do the best he could with the help of his own family and team; therefore everybody had to help; even the womenfolks.

(To be continued)

Collectanea

The early history of St. John the Baptist parish of New York City was quite turbulent. Its first church, a frame building, was destroyed by fire January 10, 1847, seven years after its erection. The German historical sketch contained in the "Diamond Jubilee Souvenir" of that congregation, published in 1915, names P. Zacharias Kunz as the first pastor, declaring he had been relieved in 1845 by Rev. J. A. Jakop, who remained but one year. To quote further:

"For three years after erection of the second building priests from Nativity Parish on Second Avenue officiated in the church. The first pastor at the new church was Rev. Jos. A. Lutz, who functioned from 1851-52. He was followed for two weeks by Rev. P. Joseph Matschejewski and [then] by Rev. P. Augustine Dantner, the latter serving as pastor from 1852 to 1868. Several restless spirits caused these frequent changes and at times necessitated intervention by the Archbishop."

These facts, gleaned from the German sketch with which the "souvenir" opens, are given in substance in the English text a few pages later, where we read:

"Father Zachary [Kunze, O. S. F.] was compelled to resign in 1844, on account of the obstinacy of the trustees, who demanded full and exclusive control of all parish affairs. The church was interdicted for a year, when the Rev. J. A. Jakop undertook to convert the unruly spirits of the parish; but he, too, failed, and the church was again closed in June, 1846. After some time it was occasionally attended to by Rev. J. Nagl and Father Felician O. M. Cap. [Follows the story of the conflagration and the erection and dedication of the new church

by Archbishop Hughes, whereupon the history continues]: Until 1851 the services were conducted by the pastor of the Church of the Nativity on Second Avenue. Father Lutz was now appointed, who, after four months of energetic work, combined with an exemplary life, resigned November 24, 1851. In 1852 (March 7) Rev. P. J. Matschejewski entered the parsonage of St. John's, to be recalled after two weeks. Rev. Augustine Dantner, O. M. Cap., at last succeeded, in 1852, in remaining with the parish: [he functioned] for the coming 16 years."

"Restless spirits" are met with in the history of other older parishes; as in this instance they represented a serious problem for priests and fellow-parishioners, already heavily burdened with their problems in the New World.

To what extent the Benevolent Societies, which were federated in the C. V., were inclined to aid parish efforts, the "Retrospect," etc., on the history of St. Vincent Benevolent Society, of Boston, contained in the Souvenir, published on the occasion of the 75th jubilee of the society, reveals. It is recorded that:

"On April 6, 1857, a special meeting was called by Reverend Father J. B. Cattani, S. J., Rector at that time, who stated the school house on Suffolk street was likely to be lost by foreclosure of mortgage.

"The meeting voted without debate to advance to Holy Trinity Parish the sum of \$500. It is to be noted that at the time the entire capital of the treasury was \$1000, consisting of \$800 in the Sick Benefit Fund, and \$200 in the Widows and Orphans treasury.

"At a quarterly meeting on December 1, 1862, a request was presented by the Rector, Reverend Father Ernest A. Reiter, S. J., inquiring in what manner the St. Vincentius Verein would participate in the erection of the new Church, on the site it now occupies. It was voted to put at his disposal \$500 from the treasury of the Society.

"When the new Church had advanced to the point of interior furnishing, the St. Vincentius Verein voted to donate \$300 for a stained glass memorial of St. Vincent de Paul, which was inserted in the first window on the Lucas street side."

It has been pointed out before that these Societies were instrumental in the founding of schools and orphanages. The "Retrospect" reports:

"At a meeting of the Executive Committee [of St. Vincent's Society], held in March, 1853, the project of establishing an Orphan Asylum was discussed. This undertaking gave every promise of realization. Shortly after the Parish had purchased a site for a new Church on Tremont street, the St. Vincentius Verein acquired two frame dwellings on Ivanhoe street, adjoining, for the purpose of an Orphan Asylum, and connecting it with the church.

"The project of the new church was eventually abandoned for weighty reasons, and the two dwellings were sold."

The historians, Louis Steurer and Louis P. Pfau, in fact, conclude their relations with the declaration:

"The history of our Society since its institution has been so closely interwoven and allied with that of our parish in all of its endeavors, that the circumstances testifying to the wisdom and foresight of those staunch German Catholics of 1850 who, amid the difficulties of the troublesome times, remained true to the faith and the spirit of Christian charity, an inheritance for their descendants of the present time."

1) Diamond Jubilee of St. Vincent Society, Boston, Mass., 1925, pages 11 and 21.

The Central Verein and Catholic Action

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Communications concerning the Central Verein should

be addressed to the General Secretary, F. J. Dock-

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All these works, of which Catholic laymen are the principal supporters and promoters, and whose form varies according to the special needs of each nation, and the particular circumstances of each country, constitute what is generally known by a distinctive and surely a very noble name: Catholic Action or Action of Catholics.

PIUS X.

Fundamentals of Christian Solidarity

II

Destitution having proved profitable to the capitalist is no longer to be regarded as a crime, and the State is well disposed towards it. Between the agencies of the benevolent and the inspectors and officials of the State, it is very difficult for the honest poor to die of hunger, and under no circumstances are their children allowed to starve.

Few are the votaries of the Lady Poverty today compared with the number of salaried ministers attendant on that profligate jade Destitution.

So enamored indeed are modern governments of the cult of destitution that by means of war they can bring vast regions and whole populations under its fell sway; and then, destitution being duly established, committees are at once formed to keep the destitute alive.

But destitution is not the only rival to the Lady Poverty. The preachers of "Holy Property" are vocal, proclaiming loudly their gospel in the press and in the market place. Property can show its martyrs and confessors no less than the company of St. Francis. The biographies of the successful rich record instances of lives squandered and cut

short in the business of making money and acquiring property. Both Scott and Dickens may be named as martyrs: for in the by no means ignoble desire to become landed proprietors did these great writers consume their latter years and hasten death.

The nineteenth century was the heyday of the gospel of Holy Property, and in our youth the testaments of one Samuel Smiles were highly esteemed. We yet hear his message proclaimed. "Get on or get out" is a popular text, and invitations to make money quickly (at the impoverishment of your neighbor) by "backing winners," taking shares in concerns that "pay," or financing a piratical venture are cordially extended to all.

How many of the confessors of Holy Property languish in prison cannot exactly be estimated. From time to time some well known figure in finance leaves the prisoner's dock for the prison cell; confessing a zeal for property—it may even be called a passion for property—in his inglorious fate.

Other hot gospellers of Holy Property there are, who declare that only in the wide distribution and personal ownership of landed property can a Christian civilization be restored.

Why it should be held more Christian to say "mine" than "ours" is not clear. Doubtless certain possessions may reasonably be counted proper to the person—a tooth brush, for instance, or a razor, for neither of these things is comfortably available for common use.

Again, the cultivation of a window box or a strip of back garden gives a healthy sense of personal property to the town dweller, as an acre or so of land is desirable for life in the country. In neither case is such modest property to be deemed inconsistent with the following of the Lady Poverty. But to seek to acquire possessions as an end, good in itself, is to set up the banner of Holy Property against the glorious ensign of the Franciscan crusade.

In the common ownership of the materials that by labor can be made to supply our common needs, in the co-operative commonwealth where all may give and receive freely, destitution will find no place, and property will cease to be extolled. The acquisitive spirit, no longer potent to enslave others, will find outlet in harmless ways, and the Lady Poverty in the voluntary resigning of great possessions—quite other than money—for the service of man and the greater glory of God, will have her many joyful lovers.

The covetous man, doubtless, will always be with us, as the fornicator will be, and the time may come when the sin of covetousness will be as frankly called "immoral" as the sins of the flesh are called.

But in a co-operative commonwealth covetousness will not be able to bring destitution in its train.

Beatus vir, qui post aurum non abiit, nec speravit in pecunia et thesauris.

JOSEPH CLAYTON

The C. V. Jubilee Year

Not a day, nor a week, but a year is to be devoted to the memory of the founding of the Catholic Central Verein of America and of its founders, to the initiation of endeavors that will strengthen and spread the organization established three-quarters of a century ago, and serve the cause of religion and charity. The occasion, marking the lapse of so long a period, coupled with the influential position the C. V. has attained and the prestige it enjoys, warrant the observance of this anniversary on so vast a scale.

It would be a pity indeed if the convention, to be held in Baltimore in August and being prepared by an active committee, and the collecting of a Jubilee Fund by another committee, were permitted to be the sole evidences of the observance of this "Holy Year," this year of jubilee. To prevent such a development Mr. Willibald Eibner, President, C. C. V. of A., has addressed a letter to the affiliated societies, pleading with them, while co-operating with the committees referred to, to enter into this year in a proper spirit and to avail themselves of it for the strengthening of the organization and the promotion of good works. "Let me suggest," Mr. Eibner declares,

that this year "be devoted throughout to the task of regeneration of societies and leagues; overcoming, in the first place, the inferiority complex from which many of our members and societies seem to suffer, and, while attempting new tasks, renewing our efforts to gain members for individual societies and District and States Leagues."

Again the letter pleads that the members should "impart a deeper meaning and a wider scope of purpose and activities to this truly memorable year," and adds:

"Let me beseech you to consult with your members for the purpose of determining what special efforts your organization should engage in during the Jubilee Year. Not merely the future of the Central Verein and many of its component parts may depend on these efforts of regeneration, but the Catholic cause in general, too, will be stronger and weaker, as the case may be, for the results of our present action."

Viewing the occasion, and the opportunities it offers, in so serious a light, the argument for constructive action becomes compelling. Yet Mr. Eibner's seriousness is warranted. For our aim, that of the nation-wide organization of men and women, of the State and District Leagues and of the societies, is Catholic Action, and Catholic Action is a papal mandate. A mandate, too, that may not be ignored nor disobeyed.

Nor does the President's appeal insist on one or two specific tasks that are cumbersome or freighted with great expense or exhausting effort. Those named are the obtaining of new members, of new societies, the promotion of the State and District Leagues, the overcoming of the "inferiority complex" from which many are suffering, the attempting of new endeavors. Not a word need be lost concerning any of these suggestions, though a hint or two supplementary to the last named may not be inopportune.

Under new endeavors our member societies and federations might consider the adjustment of dues

and the raising of benefits; the founding of Credit Unions, so promisingly being fostered by several of our branches; the intensification of Mission aid, preferably by co-operative, corporate action; development of enterprises designed to insure co-operation particularly of young men in Catholic Action; fostering of enterprises among children and youths in behalf of mission or other endeavors; initiation or development of efforts on behalf of immigrants, including Mexicans; initiation of Apostleship of the Sea works in seaboard and lake-front centers; promotion of lay catechist and Vacation-School endeavors; approach to the problem of care for the aged and of convalescents; co-operation with the Kolping movement; fostering of systematic efforts directed toward a better understanding between whites and Negroes, and toward the exercise of justice and charity toward Indians, the wards of our nation.

The one or the other, or several of these tasks, should recommend themselves to our members and the Leagues in which they are grouped. Other endeavors, of which there are a multitude, will suggest themselves automatically to zealous leaders. And that in addition to support to be generously given the C. V. Diamond Jubilee Gift Committee, and preparations for an adequate representation at the Convention in Baltimore. Intensification of vigor in the units, a renewal of spirit, will redound to the promotion of the units themselves and the C. V. as a whole and its enterprises.

To bring about this renewal and concrete results from it should be the object of the Jubilee Year. The suggestion for its observance should be generally accepted and taken advantage of to the utmost degree.

Is This Praise Still Warranted?

Shortly after his return to England from our country, where he had visited and lectured, the late Fr. Bernard Vaughan, the distinguished Jesuit, speaking at the annual prize distribution in connection with St. Ignatius College, London, declared that as a result of his experiences in America, "he had come to the conclusion that the best practical Catholics in that country were the Germans." This was, he told his audience, "because they had been taught and drilled as soldiers of Christ should be, and their religion was their first consideration."

In this connection Fr. Vaughan further remarked that, before our people in this country bought property, "they wanted to know if it was near a Catholic school, where their children could be educated, and he knew of German Catholics who had given up splendid bargains in property in order that their children might not run the risk of not being thorough Catholics."

All this was said some years ago. Could we claim that much for the descendants of the men and women Fr. Vaughan referred to? We are inclined to doubt it. We believe the present generation is not, in many instances, being

"taught and drilled as soldiers of Christ should be." Neither the home nor the school imbues the children so strongly with Catholic conviction as they did while they were under the aegis of the pioneers. Nor is the Catholic press fostered in the homes and by the leaders of our people as it formerly was.

It is related of the late Fr. Schrage, rector of St. Agatha's church, St. Louis, that he requested the children to bring to school the German daily read in their homes. Whenever the one delivered to him was of a liberal stripe, he would induce the household from which it came to drop it, and to subscribe in its stead for the Catholic *Amerika*. The late Msgr. Goller, who rode on the street car early every morning from SS. Peter and Paul's rectory to Sancta Maria in Ripa, provincial motherhouse of the School Sisters of Notre Dame, situated beyond the city limits, always had with him on that trip a copy of the Catholic daily referred to, which he would read en route for the purpose of demonstrating his interest in this journal. Moreover, a layman, the late Louis Fusz, an Alsatian, made it his duty to be seen reading the *Amerika* on file on the floor of the Merchants Exchange, St. Louis, having in mind the same purpose which actuated Msgr. Goller.

In regard to all these matters, our societies have a duty to perform, which, alas, they neglect, wondering in the meanwhile why they should be suffering from dry rot.

Why Should Catholic Books Go A-Begging With Us?

It is frequently contended that the high price of Catholic books in our country is one reason why so few are bought. Catholic books published in Germany are no cheaper; nevertheless, books by leading authors quickly run through numerous editions. Enrica von Handel-Mazzetti's novels lead in this respect. Of the first volume of her novel "Stephana Schwertner" 69,000 copies have been printed, of the second volume 65,000, and of the third 74,000. This particular volume sells for 10 Mark, or \$2.24 in our money.

Ninety thousand copies have been printed of the same author's much discussed novel, "Jesse und Maria", in two volumes, while "Die arme Margaret" has piled up editions comprising 112,000 copies. Her most recent volume, the third of the Karl Sand trilogy, was brought out in an edition of 16,000 copies.

We doubt whether any novel by an American Catholic author has, after being on the market for ten years, obtained to such a total. Even the books of a more recent entrant into the field of Catholic literature, written in German, Juliana von Stockhausen, are fast approaching equally large editions. Twenty thousand copies of her novel, "Das grosse Leuchten", have been printed. It should be mentioned in this connection that all of these novels

are historical, most of them depicting men and affairs, and environments of the 16th and 17th century.

The German people are today a poor people; the Catholics are a minority there, as we are here. Still they have a more numerous and better press than we, and good books still meet with a ready sale. Why this should be so, might be made the subject of general discussion.

Missioners' Trials and Problems

The trials and tribulations of a Missioner are revealed in a letter, addressed to the Bureau by Fr. J. A. Kilian, S. J., and not intended for publication. It is dated at Barka Hatiya, in Patna Diocese, India. He writes:

"God bless you and every member of the Central Verein. Only two days ago I received your kind letter dated October 3, 1929, in which you enclosed a gift of \$50. My sincerest and most heartfelt 'thank you'. I was actually 'dead broke' and did not know what to do. I was hungry and so I packed up and visited my nearest neighbor, Fr. Wm. Eline, who handed me your letter addressed to me at Victoria Mission, which I left over six months ago. All my mail is still going there and it will take another few months before I will get it direct. Things move slowly in India.

"In March, to be exact on March 17, our new Rt. Rev. Bishop was consecrated in Patna. The day after his consecration he called me to his room and said: 'Father, I have a big job for you. You will leave your dear old Mission at Victoria and go among the aboriginal tribe, the Santals. Win them for Christ.'

"It was a big surprise, but a most pleasant one. For five years I had been working among the Hindus of India and now I was to go among a new race. But God willed differently. He nailed me down on a 'bed of patience' for almost two and a half months. I got a good dose of typhoid and when I finally did get up I felt like a lifeless pile of bones. I was 100 per cent weak. In October, on the Feast of the Little Flower, I opened my new Mission and dedicated it to the Little Flower. It is some parish—just two and one half thousand square miles in extent, with 26 Christians. When I began I had two Christians. Since then I baptized 24 and more are ready for Christmas for the saving waters of baptism. At present I am training nine Santals in Hindi to go forth after Christmas and take the field by storm. These catechists, thank God, are full of pep and energy, and as far as I can see, they mean business. I baptized them three weeks ago and last week the Bishop confirmed them. They are the first fruits of my Mission.

"My buildings are nothing to boast about. They are built of ordinary, pure, unadulterated mud. The roof is rice-straw and has plenty of loopholes. At night I can count the stars peeping through the straw as I lie most comfortably on the ground. I have not yet secured a bed, nor a table, nor a box. This letter is written on my chair. My church is equally poor. It has no doors, no windows, no pews, no mats, no altar, no statues, no Way of the Cross. I say Mass on two crooked boards until I get more help from abroad. Right now I am in debt. "But God is good and He will not forsake me. I trust in Him and in that 'Shower of Roses' promised by the Little Flower. Thank God, my health is excellent since I had typhoid."

* * *

The crumbs from the table of that most riotous spendthrift known to history, the American people, would suffice to feed the multitudes of starving people to be found in various parts of the world. But, alas, what obstacles in the way of collecting those crumbs!

While the public press has at last admitted a large part of China to have been visited also by that other terrible horseman of the Apocalypse, famine, the existence of similar conditions in parts of India has been kept from our view. However, a Bishop writing to the Bureau discloses the suffering of a starving people. The letter, dated on January 17 states:

"Many thanks for the fine donation. It came just in time to give some special relief to the poor in our Missions that are famine stricken. With one famine after another, we cannot rely on much help from any country; how welcome, therefore, was your donation! Things political are not very smooth at present. But we are in the hands of God's wise and almighty Providence."

A Workingmen's Parish Twenty-five Years Old

The observance, on Sunday, February 9th, of the silver jubilee of the appointment of Rev. Albert Mayer, Spiritual Director of the Nat. Cath. Women's Union and of the Missouri Branch, as founder and first pastor of St. Andrew's parish, St. Louis County, Mo., likewise marked the anniversary of the inception of an interesting social experiment. The parish area, stretching along the river front south of St. Louis, was then sparsely settled by truck gardeners and workingmen, most of the latter employed in St. Louis. The quarter of a century now concluded has witnessed a rather uniform development—the settlement within the parish boundaries of a considerable number of working people from the city, quite generally intent upon owning their homes. On the whole, Luxemburg, as that section is called, is not a "contractored" subdivision, but rather the result of individual efforts to establish modest homes. Contrary to the general rule observed in St. Louis, the majority of houses are constructed of wood.

The parish buildings, too, are even today mostly frame, the school building alone being of brick. The latter has been enlarged repeatedly; year after year the number of families in the parish increased, and year by year also that of the children attending school. And although one other parish has been carved out of the original St. Andrew's, the services of the pastor and two assistant priests are required to meet the demands of the parishioners of the present congregation.

The progress of the community and the parish has been steady and uniform, but quite gradual. Only now the parish is approaching the task of erecting a more substantial church, work on which is to be begun shortly.

In keeping with the character of the parish, the pastor has been especially eager, and systematically so, to direct and sustain interest in the Catholic attitude towards social problems, particularly, but far from exclusively, towards that of the relations of capital and labor; membership and co-operation with the C. V. through its State and District Branches and with the Cath. Women's Union, with the Central Bureau, are an unwritten law in the parish, scrupulously observed. Characteristic of the parish and its pastor is the fact of the establishment of a Catholic Workingmen's Society, later transformed into a Workingmen's Sodality, in the congregation, and the founding of a very successful Credit Union among the parishioners, the first of these associations chartered under the Missouri law.

This congregation is a type of a workingmen's

parish, brought to considerable strength within a quarter of a century; and the impress of the personality of its social-minded pastor is strong upon it.

Additional Credit Unions in C. V. Ranks

Credit Union development in German Catholic parishes, aided by men active in our movement, is progressing. Since the publication of the January issue of *C. B. and S. J.*, St. Augustine Credit Union, in the St. Louis parish of that name, has become a functioning organization. Moreover two more German parishes in the same city offer good prospects for the founding of these thrift and loan organizations. Further, the pastor of one of the most important parishes in the state outside of St. Louis has decided to arrange for the establishment of a Credit Union in his congregation.

Meantime SS. Peter and Paul Credit Union in Springfield, Ill., St. Aloysius Credit Union in Chicago, St. Mary's in Bloomington, and St. Mary's in Lincoln have begun to function. The Central Bureau was, in addition, consulted by two visiting Illinois priests, one of whom had approached us on the question several years ago. Yet other inquiries came from pastors in Kansas and Indiana.

It would seem plausible that the advantages these Unions offer our people and the reasons that appeal to the founders of these units in Illinois and Missouri—not to forget the organizers of the Central Verein of Michigan Credit Union at Detroit—should hold good in other states also in which the C. V. has Branches. Efforts should, for the time being, be undertaken, where possible, especially in industrial centers.

C. V. Resolutions "Applicable to South Africa" Also

The importance of the task accomplished annually at the Conventions of the Central Verein by the Committee on Resolutions is not sufficiently appreciated by the rank and file of our membership. Perhaps the knowledge that not a few of these Resolutions find their way into Catholic papers in various parts of the world may convince even the indifferent and the doubters that there must be something to those Resolutions.

These considerations were prompted by the discovery that the *Southern Cross*, the Catholic weekly of South Africa, printed at Cape Town, and most ably edited, devoted one and one-third columns of its issue of January 15th to several of the Resolutions, "reported by this important Association," meaning the Central Verein, at the Salem Convention. Adding, that their text was "as applicable to South Africa as to the United States."

It is in such manner the C. V. undoubtedly exerts more influence than most of our members realize. Their own indifference leads them to believe all other Catholics to be equally indifferent to the important problems of the day, pressing on us from all sides.

Against Co-Education

The Holy Father's condemnation of Co-Education contained in his most recent Encyclical Letter did not come as a surprise. In the *Bulletin* of the Cath. Women's Union (issue of November 15, 1928) we noticed the endorsement by the Papal Secretary of State, writing for His Holiness, of the sustained opposition of the Catholic Women's Federation of Czechoslovakia, a German organization, to this psychologically false method of education. Addressed to the Bishop of Leitmeritz, Rt. Rev. Joseph Gross, on the occasion of the Silver Jubilee of the organization named, the letter seemed significant enough for the Editor of *C. B. and S. J.* and of the *Bulletin* to procure a copy of it from Bishop Gross, to be published and preserved in Bureau Files.

As stated in the February issue of *C. B. and S. J.*, the Central Verein attitude is one of opposition to Co-Education, the while the organization realizes the difficulties preventing the realization of its ideal. Wherever possible these difficulties should be overcome, our organizations co-operating therein to the utmost of their ability and the resources of their members.

† Archabbot Aurelius Stehle †

The death on February 11 of Most Rev. Aurelius Stehle, O. S. B., D. D., Archabbot of St. Vincent's in Pennsylvania, at the age of 52, represents a distinct loss to the missions. For the late prelate, in addition to promoting other endeavors in their behalf, was one of the founders and Chancellor of one of the most important mission undertakings of modern times, the Roman Catholic University of Peiping, China.

The deceased was also a well wisher and benefactor of our organization in general, of the Pennsylvania Branch and of the Central Bureau. In a letter written several years ago, accompanied by a contribution for the Central Bureau Endowment Fund, he declared:

"If a word of encouragement on my part will prove helpful in furthering the noble work connected with the 'Central Bureau Endowment Fund,' I give it most cordially and cheerfully.

"For years I have noted with admiration the work of the Central Verein in spreading Catholic literature on social subjects and thus making the Church's influence felt in quarters which it might not otherwise have penetrated. The society has also done much to popularize the Church's teaching on social subjects among our Catholic people . . ."

Gather Foil!

Although the price obtainable for tin and lead foil is not particularly good at present, our members, men and women, young men and young girls and children, should collect it diligently as a means of mission aid.

In Minnesota, where the State Branch, at its 1929 convention, assigned the task of collecting tin and lead foil systematically to the societies, some members—perhaps their number is rather large—were inclined to sneer at the undertaking as a sort of "Spielerei," resembling in that respect mem-

bers in other states also. However they were given occasion to reconsider their attitude when the Shriners placarded the entire state, canvassing contributions of these kinds of foil as an aid to their efforts in behalf of crippled children.

If our members will have learned the lesson, it will offset the relative loss to the campaign of the State League caused by the Shriners' undertaking. Unfortunately, some of us refuse to learn from our own and can only be converted, if converted at all, by the action of those outside the fold.

New Life and Sustaining Members

Rev. J. B. Vornholt, pastor at New Almelo, Kansas, a constant friend of the C. V. and the Bureau, has obtained Life Membership during February, as has Dr. Otto J. Seifert, of New Ulm, Minn. These enrollments bring the total to 38, one of whom, Mr. Chas. Hess, of Richmond Hill, N. Y., died shortly after filing his application.

Mr. John J. Messer, of New York City, has been enrolled as a Sustaining Member, bringing the total in this class to 35. The present Jubilee Year should elicit active interest in these classes of membership.

Individual Members Obtainable

The report on the Thirty-second Convention of the New York State Branch contains a long list of names of individual members, affiliated with the various local Federations. While Brooklyn leads with the number of its members, with New York a close second, Syracuse, Schenectady, Buffalo, Rochester, Troy, Poughkeepsie and Albany also are represented quite liberally. The State organization received as its part of the annual dues, paid by individual members, \$320.

Why it should be possible to build up an individual membership of approximately 750 in New York, while on the other hand other Federations claim it is impossible to achieve results, has not as yet been explained. The problem should be proposed to this year's conventions of our various State Leagues and pressed vigorously.

A Rural Study Club

School houses in rural communities throughout the land should be used for Lecture Centres at least during the winter months. The problems of the farmer are such that he must devote time and thought to their study, else the American agriculturist of today will experience a more or less rapid decline of his economic independence.

A number of our friends among the clergy have attempted to found Study Clubs, but in all too many cases their efforts did not meet with the reception they deserved. Rev. J. B. Vornholt, pastor of a Kansas parish, has, however, during the present winter, conducted lectures with considerable success. He spoke on Farm Relief; The Size of Farms and Their Relation to Production and Their Inheritability; The Losses of Farmers, Their Cause, and Their Amendment.

With the C. V. and Its Branches Convention Calendar

C. C. V. of A. and Nat. Cath. Women's Union: Baltimore, August 17-20.

C. V. of Kansas: Seneca, in May.

Cath. Union of Mo. and C. W. U.: Westphalia, May 11-13.

St. Joseph State League and C. W. U. of Indiana: St. John's parish, Vincennes, May 18-20.

Cath. Union of Illinois and C. W. U., St. Mathias Parish, Chicago, May 25-26.

Cath. Union of Ohio and C. W. U.: Toledo, July 20-22.

State League and C. W. U. of Texas: Moulton.

State League and C. W. U. of Arkansas: St. Vincent (Hattieville, P. O.).

State League of California: San Jose, in September.

C. V. of New Jersey and C. W. U.: St. Michael's Parish, Elizabeth, September 13-14.

State League and C. W. U. of Minnesota: September 28-29.

Invitation That Led to Founding C. V. Published by Jubilee Gift Committee

In an article recently issued by the C. V. Diamond Jubilee Committee Mr. Chas. Korz, Secretary, reproduces the invitation to consider and discuss the organization of a federation of Benevolent Societies, issued in 1854 by the Presidents of three societies of this type and a Secretary in Buffalo, which led to the founding of the C. V.

The document, dated September 24 of the year named, declares the undersigned had been led by experience to the conviction that particularly at that time many untoward conditions adversely affected German Catholics in the country of their adoption, and that their abolition was desirable. It stresses the necessity of a closer union among Catholics, particularly among the Benevolent Societies, "in the sense of and in obedience to the laws of the Church," "for the protection of Catholic interests in spiritual as well as corporal respects," for the "common zealous practice of Christian virtue and works of charity."

The officers of the Buffalo societies request that the organizations addressed take notice of and discuss the suggestion offered and advise them of their decision respective to a possible closer affiliation. Certain advantages, affecting a member of a Benevolent Society moving from one city to another, are mentioned. However, the authors of this significant communication add at once: "Furthermore a truly Christian Catholic association, organized for purposes of mutual aid in every need and danger, as well as mutual encouragement toward active promotion of our interests, which are the interests of mankind, will be followed by infinite advantages for us Catholics and likewise for non-Catholics, who are our brethren."

The article points to the financial support granted the efforts of the committee in two instances, one that of a society, the other that of an individual who is not a member of an affiliated unit.

* * *

Mr. John Eibeck, President of the Pennsylvania Branch of the C. V., devotes the "Monthly Letter" of the State organization for January and February, 1930, almost exclusively to the significance of the Diamond Jubilee of the C. V. and the need for a sizable jubilee offering. He urges the members

to liquidate the balance of the assumed obligation toward the Central Bureau Endowment Fund as a contribution for this occasion. The Letter declares in part:

"We have received very encouraging reports from the leaders of the various county and local branches, who will surely do their share, although these branches have previously made great sacrifices in order to enable us to reach our goal. We wish, however, to bring this matter to the attention of those apathetic societies and parishes, which, although affiliated with the Pennsylvania Branch, have done nothing so far for this cause. If we could but beg of each member of our Branch one cent for each year of the Central Verein's existence, what an appropriate gift we could offer the Jubilarian on this occasion!"

* * *

As noted in the February issue, St. Clemens Society of St. Paul, Minn., has undertaken the task of raising contributions toward the Jubilee Gift. The "C. V. Jubilee Fund Committee" of the society have since issued an appeal to the members, setting the quota for the organization at \$400.00.

The Committee tell the members this figure is based on their "generosity", and, having dwelt briefly upon the merits of the C. V., declare: "We of St. Clemens Society have always been among the first to respond to every appeal deserving our support. We have the utmost confidence that every single member of the society will make a generous donation to this most worthy cause, and that the honor-list, which will appear in the *Vereins-Bote*, will find the membership of St. Clemens Society represented one hundred per cent."

* * *

In New York City the appeal for Jubilee contributions has produced good fruits. In the course of the February meeting of the local Branch delegates from St. Aloysius-Y. M. S. of the parish of the Most Holy Redeemer, St. John's Y. M. Sick Benefit Soc. of Ascension parish, and St. Joseph Soc. of St. Joseph parish (Yorkville) reported their organizations had each appropriated \$75 to the fund. Furthermore the local branch allowed \$25 in addition to the \$75 already voted.

Preparing for the Baltimore Convention

Preparations for the Diamond Jubilee Convention of the C. V. were reported on at the recent monthly meeting of the Maryland Branch. Chairman A. Gassinger announced the Lyric Music Hall, the second largest auditorium in Baltimore, had been reserved for the mass meeting on the afternoon of the opening day, while the Knights of Columbus Building would accommodate the convention sessions. A musical program is also being prepared.

Two undertakings in the interest of the convention fund are under way: a box party, to be conducted by the Women's Branch, and an entertainment, to be held at a later date, in which the Holy Name Society of St. James' parish will co-operate with the C. V. Branch.

An Indian missionary writes:

"Thanks very much for the Catechisms. We will give them where they are most needed and will do most good. May God bless you for the wonderful work you are doing for missionaries."

Joint Action in Securing Annual Dues

Urging payment by the societies composing the Catholic Union of Illinois of the annual membership dues of 25 cents, an official communication issued by the officers of that Branch of the C. V. suggests a means that might be employed by units finding it difficult to do so. The letter, signed by Mr. Anton Spaeth, Rev. B. H. Hilgenberg, and Mr. Geo. J. Stoecker, as President, Spiritual Director, and Secretary, respectively, points to the action of the societies in East St. Louis, who

"united in arranging a grand party, which netted about \$250. This fund was divided among the societies according to the number of members, and will pay both the per capita tax and the delegates' expenses."

The societies in Bloomington, the letter adds, are planning to proceed in a similar manner. The suggestion is offered that this or a like means be employed where difficulty is encountered because of the increase in annual dues from 10 to 25 cents per member, decreed by the 1929 convention.

Invitation to Indiana Branch Convention Notes Early History of Vincennes

Announcing the 36th General Convention of St. Joseph State League and the 9th of the State Branch of the Nat. Cath. Women's Union, to be held May 18-20 in St. John's parish, Vincennes, the Secretary of the men's organization, Mr. C. J. Kunz, also notes the historical interest the convention city holds for the Catholic.

Reference is made to the observance in 1929 of the 150th anniversary of the capture of Fort Sackville—Vincennes—by Col. George Rogers Clark, a key maneuver in the winning of the west for the republic; to the part played by Father Gibault, and the prospering of the Church in the new territory; to the heroic spirit of the pioneers, particularly of those of the Catholic faith. In our days, Catholic Action must preserve and develop what they have built. This activity is served in part by annual conventions. The letter declares:

"Through the instrumentality of our annual conventions, especially during the past few years, there has been a perceptible awakening of our societies and the individual members in the Apostolic work of Catholic Action. Progress is noticeable, and this year's convention will register an upward trend on the chart of our activities . . ."

Co-operation in Clothing and Pop-corn Campaigns in Minnesota

Because the word "success" is rarely used in these columns, its application to the endeavors of our units in Minnesota on behalf of the missions and those of the sons and daughters of members directed to the same purpose may suggest the gratifying response accorded a recommendation submitted by the President of the State League, Mr. William Boerger, and approved by the 1929 convention. As previously stated, the elders had been exhorted to gather, mend, carry to the society meeting hall, and ship to designated mission stations wearing apparel and shoes, while the school children were to plant and tend, even to husking and shelling, a "Mission Row" of pop-corn for Indians of their own age in the missions of the Northwest. To systematize the entire undertaking, the societies had been grouped in sections, each

being assigned a mission station as beneficiary of their efforts.

The net result, as Mr. Boerger advises the Central Bureau, comprised 183 cases and cartons of wearing apparel, and 2,700 pounds of shelled pop-corn forwarded to 11 mission stations, some three hundred school children having co-operated in the latter venture.

While the undertakings were distinct, shipments were made jointly by elders and juniors; rather the latter brought their crops to the meeting halls where they were packed and shipped with the clothing. Thus one mission station in Montana received, from the members and juniors in one section, 15 boxes of clothing and 732 lbs. of shelled pop-corn; another, in South Dakota, from another group, 10 boxes of clothing and 531 lbs. of pop-corn, to which a benefactor had added 3 cases of crackerjack; while the items sent yet another mission totaled 45 boxes of clothing and 133 lbs. of pop-corn. The remaining stations were treated, as far as possible, in a similar manner.

One letter from a number received by Mr. Boerger may suffice to illustrate the welcome accorded the gifts. Ven. Sister M. Perpetua, St. Ignatius Mission, Montana, writes:

"Only God knows how much these kind donations have meant to us in our work. With the extreme cold of the past month, the clothes are more than welcome; and the corn is being served as dessert to our children several times each week. I cannot tell you how much they enjoy it. God reward those who have sent it!"

In a letter addressed to the Bureau Mr. Boerger very aptly remarks that, while he and his fellow-officers are gratified over the co-operation of both, elders and juniors, in these forms of mission aid, they see in the participation of so many children in the pop-corn campaign and its yield—700 lbs. more than a ton—"a pointer for future activities, namely a fuller exploitation of the juvenile field." All our branches and local units of men and women should give heed to this "pointer." Possibly other forms of co-operation lend themselves to the enlistment of juvenile help; but certainly mission aid does, and children and youths should be taught that it is not money alone they should contribute to this or other noble causes.

Miscellany

A recent issue of *The Christian Herald* carries on its cover page, in colors, the poster: "Bury War, War Has Buried Millions," lately awarded first prize of \$1,000, in a contest arranged by that Protestant weekly.

Readers of *C. B. and S. J.* will be interested to learn the successful artist, Mr. John C. Eppensteiner, of St. Louis, is a Catholic of Germanic blood and has been a subscriber of our publication since 1920.

The assets of the Knights of St. George reached a total of \$3,130,548.97 on December 31 of last year. Of this amount \$1,992,449.25 were invested in state, county and municipal bonds, and \$956,948 in real estate mortgages. The balance is accounted for by cash, certificate loans, automatic continued insurance loans, branch accounts, and real estate.

It seems worth while noting that the Sick Benefit Fund has accumulated \$626,109.01.

The February issue of *Pax*, the Monthly Review of the Benedictines of Prinknash, Gloucester, England, writes regarding our brochure: "A Study of the Four Miracles Accepted in the Cause of the Little Flower":

"Dr. Le Bec, who enjoys an international reputation as a physician, boldly submits this evidence as undeniable proof that Almighty God has performed genuine miracles on behalf of His servant, St. Teresa of Lisieux."

Both *The Pittsburg Catholic* and *The Catholic Observer* of the same city have printed a letter from the V. Rev. C. F. Moosmann, of Homestead, Pa., Diocesan Director of Sodalitys, Spiritual Director of the State Branch of the C. V. and the Pittsburg Branch of the Cath. Women's Union, regarding our "Catechism on the Pledges," etc., written by the Rt. Rev. Msgr. Joseph Selinger, D. D. Besides discussing briefly the nature and purpose of the brochure Fr. Moosmann offers the suggestion:

"Persons keeping company with non-Catholics might save themselves great humiliation about the time of the wedding, by quietly placing a copy of this booklet in the hands of the non-Catholic party at an earlier period.

"Any Catholic, knowing of a couple fast striding thoughtlessly towards a mixed marriage might do both a great favor by silently mailing a copy of this booklet to both parties, so they may know exactly where they stand. . ."

A number of young women, among them Miss M. J. Meurer, the daughter of the late stalwart editor of the *Arkansas Echo*, Karl Meurer, are engaged in the laudable task of instructing Mexican children at Bauxite, opposite Little Rock, and otherwise aiding in the spiritual welfare of a small community of Mexican mine workers.

The Bureau has been assisting this group by furnishing them books in Spanish. Acknowledging receipt of a consignment of this nature, Miss Meurer writes:

"The hymnbook and the Bible Histories were received by me, and I thank you very much for them. I am enthusiastic about the hymnbook, and one of my co-workers, who lived in a Mexican parish and played the organ in their church and conducted the choir, is also delighted with it."

Regarding an assortment of brochures sent her, Miss Meurer writes they had been enthusiastically received by the Mexicans, adding:

"We are keeping account of them, for we do not wish to lose them."

The 81st anniversary of the organization of St. Michael's Society, of Poughkeepsie, N. Y., was commemorated with a banquet, participated in by more than 120 men and women. According to the *Poughkeepsie Daily Eagle News*, of February 4, the event was also "intended to commemorate the jubilee of the parent organization, the Catholic Central Verein of America, of which organization the local society has been a member for sixty-six years."

St. Michael's Society is indeed a veteran among organizations composing the C. V.; its history records remarkable endeavors, such as the founding of a school a number of years prior to the organization of a parish at Poughkeepsie.

Books Reviewed

Buissink, Rev. P. J.: *Compilation of Passages derived from Holy Scripture, the Fathers and the Doctors of the Church, the Liturgy, the Inscriptions of the Catacombs, etc.* Designed for the composing of Memorial Cards for the Deceased. 2. ed. Port of Spain, Trinidad, B. W. I., 1929, 94 p.

This little book will be useful to dealers in religious articles, printers, and others who may have occasion to furnish inscriptions for memorial cards. The author, a priest on the Island of Trinidad, B. W. I., offers texts applicable to individuals of every state and condition.

Dederichs, Rev. Wm.: *Sermon Thoughts for Sundays and Holy Days.* Adapted by Rev. Charles Cannon, O. S. B. XII and 152. B. Herder Book Co., St. Louis, 1929. Price, \$1.25.

In the matter of sermon literature sketches have always seemed to us more practical than fully developed discourses. Few men can make the completed sermon of another their own. Good sketches, however, provide practical topics, adequate sources, logical and psychological divisions. Without much loss of time the busy pastor can concentrate on a subject, which, though definite, allows application to local needs and demands an injection of the preacher's personality.

Sermon Thoughts was written in German by the Rev. William Dederichs and adapted by the Rev. Charles Cannon, O. S. B. This book offers a practical topic and sound matter for almost every Sunday of the year and for some of the special feasts. In most instances the divisions are logical. A more frequent indication of sources would have rendered the work more valuable. As it stands, however, it will prove helpful to preachers, young and old.

FR. CLEMENT NEUBAUER, O. M. CAP.

Received for Review

Ebers, Dr. G. J.: *Katholische Staatslehre und volksdeutsche Politik. Beiträge zur Gestaltung von Staat, Volk und Völkergemeinschaft.* Freiburg im Breisgau, 1929, Herder & Co. Cloth, 179 p. \$2.

Filchner, Wilh., *In China—Auf Asiens Hochsteppen—Im Ewigen Eis. Mit 39 Bildern u. 19 Karten.* Freiburg i. Br., 1929, Herder & Co. Cloth, 214 p. \$2.25.

Nur eine Knabenseele. *Nach Familienpapieren herausgegeben von -/-/-.* Freiburg i. Br. 1930, Herder & Co. Cloth, 114 p., 90 cents.

Pastor, Ludwig Frhr. v., *Geschichte der Päpste seit dem Ausgang des Mittelalters. Mit Benutzung des Päpstl. Geheim-Archives und vieler anderer Archive bearbeitet.* XIV. Band, 1, Abth.: *Innozenz X., Alexander VII., Klemens IX und X. (1644-1676).* Freiburg i. Br. 1929, Herder & Co. Cloth, 666 p. \$6.25.

Buissink, Rev. P. J.: *Neo, Or the Martyrs of the Catacombs. A Melodrama in Three Acts.* Transl. from the French. Trinidad, B. W. I., 1929, 42 p.

Buissink, Rev. P. J.: *The Way of the Cross. Exercises for various occasions.* 2. ed. Trinidad, B. W. I., 1929, 142 p.

Lenten Service from Holy Writ and Liturgy and Approved Sources. American Franciscan Missions, San Francisco, Cal., 1929. Paper, 25 p. \$5 the hundred.

Scheibl, H. J.: *Fool's Pilgrimage. A Novel.* B. Herder Book Co., St. Louis, 1929. Cloth, 276 p. \$2.

Central-Blatt and Social Justice

Veröffentlicht von der Central-Stelle des Central-Vereins.

Das Komitee für soziale Propaganda:

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Anfragen, Briefe, Geldsendungen, usw., bestimmt für die Central-Stelle oder das Central-Blatt, sind zu richten an

Central Bureau of the Central Verein,
3835 Westminster Place, St. Louis, Mo.

Die Folgen des Staatsabsolutismus und der Staatsvergötterung.

Die kleine Abhandlung unsres rheinischen Mitarbeiters hat deutsche Verhältnisse zur Voraussetzung. Die von uns bekämpfte, stetig fortschreitende Mehrung der Bundesmacht wie der Aufgaben der Einzelstaaten unsres Landes erzeugte jedoch bereits Parallelen, die es jedem Leser leicht machen, die Anwendung auf amerikanische Verhältnisse zu machen.

* * *

Die kapitalistische freie Konkurrenz hat den Daseinskampf so sehr erschwert, dass sich in der Bevölkerung ein immer stärker werdender Zug nach Staatsversorgung geltend macht. Die traurige Folge dieser Erscheinung ist die Thatsache, dass die öffentlichen Aemter als ein Erwerb wie jeder andere betrachtet werden. Während nur hervorragend lautere und opferwillige Männer öffentliche Stellen bekleiden sollen, drängen sich oft genug energielose Leute an die Staatskrippe, um dem Risiko eines eigenen Gaschäftes zu entgehen. Der Staat ist für sie nur Versorgungsanstalt und dazu bestimmt, Karriere darin zu machen.

Dieses vom Gange der Geschäfte durch lebenslängliche Anstellung und feste Besoldung völlig unabhängige Berufsbeamtenthum kann darum von Natur weder Verständnis noch ein warmes, aus dem Herzen kommendes Interesse für die Erwerbschwierigkeiten der Bürger haben. Der Berufsbeamte schaut zuerst nach oben. Wer von ihnen wird es wagen, eine eigene Meinung durchzusetzen, wenn er seine Stellung dadurch riskiert, da er doch im Erwerbsleben kein Brot finden kann. Die Klagen der Bürgerschaft über diese kalte Verwaltungsthätigkeit und Unkenntnis des grünen Tisches sind darum erklärlich.

Aus diesem egoistischen Missbrauch der Staatsverwaltung erklärt sich denn auch das Bestreben der Verwaltungsbehörden, stets Bevölkerung, Produktion, Gesetze, Behörden und Stellen zu vermehren. Je mehr sich Bevölkerung, Produktion und Gesetze vermehren, desto mehr vermehren sich die Stellen, desto schneller das Avancement, desto höher die Gehälter. Trotz des einhelligen Verlangens der Bevölkerung wird darum nicht abgebaut. Die Beamten und jene, die as werden wollen, sprechen durch ihre Zahl bereits machtvoll mit in der "Volksvertretung" und bewilligen sich gegenseitig die Ge-

hälter. Auf diesem Boden gedeiht denn auch leicht der Nationalismus, gegen den die Päpste eben so schwer ankämpfen. Der moderne "Wohlfahrtsstaat" ist darum weit davon entfernt, den Bürgern ihre Hauptsorge zu erleichtern, nämlich die um ihre Existenz. Er vermehrt diese Sorge vielmehr durch die masslose Zahl der Vorschriften, der Gesetze, der Beamten und Steuern und verkehrt seine Aufgabe damit ins Gegentheil.

Das höchste, über alles heilig zu haltende Gut im irdischen Staate ist die Rechtspflege. Die Gerechtigkeit ist das Fundament der Staaten; sie verbürgt den Bewohnern Ruhe, Sicherheit und Freiheit. Wenn aber Führer im Staate kein ihnen übergeordnetes Naturrecht und kein göttliches Gesetz anerkennen, wenn Interessengesetze, Parteitaktik oder gar Zufallsmajoritäten im Parlament über Recht, Freiheit und Eigenthum der Bürger verfügen, wenn die Prozesse jahrelang dauern und durch ihre Kosten einen sehr erheblichen Theil vom Werthe des Streitgegenstandes verschlingen — dann kann von Rechtswohlthat keine Rede mehr sein. Musste doch selbst der ehemalige Justizminister Schiffer zugeben, dass unsere Justiz ein "Fremdkörper" im Volke geworden sei und dass "weite Kreise unseres Bürgerthums . . . heute die Furcht vor den Gerichten erfasst" habe. Es fehle an vollendeten Persönlichkeiten für das verantwortliche Amt der (12,000) Richter.¹⁾

Auf dem 35. deutschen Juristentag erklärte der Vorsitzende des deutschen Richterbundes, Senatspräsident Reichert: "Die Justiz in Deutschland steht nicht auf der Höhe, die man nach dem Kultur- und Wirthschaftsfortschritt des letzten Menschenalters und nach den Bedürfnissen, denen die Justiz zu entsprechen hat, verlangen müsste."²⁾ Den skandalösen Missbrauch der Rechtspflege zu politischen Zwecken endlich kritisierte der Reichsjustizminister Hergt bei Berathung seines Etats im Reichstag am 25. Januar, 1928, mit den Worten: "Wir haben jetzt geradezu eine politische Justiz von unten und nicht mehr von oben. Die Einflussnahme der öffentlichen Meinung auf das prozessuale Verfahren hat einen Grad erreicht, der nicht mehr erträglich ist. . . . Man trägt die Politik geradezu in das Verfahren hinein." Mit anerkennenswerther Ehrlichkeit schrieb darum der Präsident des Reichsgerichtes, Dr. Simon, dass sich die Rechtsprechung zurzeit "in der schweren und fast unerträglichen Lage" befinde, "dass sie vielfach nicht mehr eigentliches Recht, sondern nur noch mehr oder minder grosses Unrecht sprechen kann. Aber getreu dem Eid auf die Verfassung muss sie ihre Sprüche nach dem Inhalt der Gesetze fällen."³⁾

Wir haben diese Bekenntnisse von praktischen Juristen zitiert, um zu zeigen, dass verantwortliche Personen sich bewusst sind, Unrecht zu thun. Wir erkennen gerne den Muth an, mit dem die Herren die Schwächen der modernen Rechtspflege aufzei-

¹⁾ Köln. Volksztg., Nr. 516, v. 15. Juni, 1928.

²⁾ Wochenbeilage der Vossischen Zeitung, Nr. 38 v. 29. September, 1928.

³⁾ Schönerer Zukunft, Nr. 18. v. 30. Januar, 1927.

gen. Aber der Standpunkt des Präsidenten des Reichsgerichtes, von dem wir wissen, dass es der Standpunkt fast aller Juristen—leider Gottes auch katholischer Juristen—ist, enthält doch ein so entsetzlich klares Bekenntnis zum absolutistischen Rechtspositivismus, dass ihm einmal mit allem Nachdruck die katholische Katechismuswahrheit gegenübergestellt werden muss: Der gewissenhafte Beamte und Richter muss die Gesetze des Staates kaltblütig beiseite setzen, wenn sie den Gesetzen Gottes widersprechen. So nur können Staat und Gericht ein Hort der Guten, eine Beruhigung der Schwachen und zugleich ein Schrecken für die Bösen werden. Mit welcher Stirne will denn ein Richter, der lieber Unrecht thut, als sein Amt niederzulegen, der sein Unrecht einsieht und davon lebt, einen armen Bauer oder Handwerker wegen Hinterziehung einiger hundert Mark Steuer, die vielleicht nicht einmal gerecht war, oder einen anderen Bürger zu Strafen verurtheilen? Der moderne Staat bringt durch seine zahllosen ungerechten Gesetze und Steuern die Gewissen der Bürger in Verwirrung, macht sie künstlich zu Bösen, während er selbst der wirklich Böse ist. Darin sehen wir ein Haupthindernis für die von Pius X. proklamierte "Erneuerung in Christo," dass der Staat von seinen Beamten und vom Volke beansprucht, dass seine Gesetze absolut und vor den Gesetzen Gottes ausgeführt werden. Der moderne Staat ist nicht nur ein Fremdkörper im Volke, sondern er ist noch mehr ein Fremdkörper im Reiche Christi; er will der "präsenste Gott" sein und beansprucht göttliche Rechte und Ehren.

Wir geben gerne zu, dass es schwer ist, ein staatliches Verwaltungsamt sündenfrei auszufüllen. Je höher die Autorität, desto leichter der Missbrauch. Was man aber von dem geringsten Bürger verlangt, nämlich dass er Gott mehr gehorche als den Menschen, und dass er seinen persönlichen Vortheil hinter das Recht zurückstellt, das müssen wir vor allem von den Führern verlangen, wenn Besserung kommen soll. Selbst in christlicheren Zeiten betrachtete man den Staat als den grossen, den Hauptsünder im Lande und hielt besondere Busstage für ihn ab. Demgegenüber meint Pater Weiss in "Soziale Frage und soziale Ordnung": "Von öffentlichen Sünden wissen wir sowenig mehr, dass wir nicht übel Lust hätten, den Unseligen, der einmal davon spricht, als Vaterlandsfeind zu ächten." Der Staat ist eben Gott geworden. Darin sehen wir das Haupthindernis für eine christliche Sozialreform.

DR. TH. CHRIST.

Falsche und wahre Reformen sind nicht so schwer zu unterscheiden wie man meint. Jene arbeiten mit, diese gegen ihre Zeit und die Welt; jene arbeiten gegen, diese mit der katholischen Autorität. Das ist das Ganze.

*PAUL WILHELM V. KEPPLER,
Bischof v. Rottenburg.

Das japanische Volk macht eine neue Krise durch.

Die Politik Japans als Grossmacht wird überall mit Aufmerksamkeit und Interesse verfolgt. Aber verhältnismässig wenig Einblick haben die Aussenstehenden in die mehr inneren Verhältnisse dieses Landes. Da das japanische Volk sich noch immer in einem gährenden, schon Jahrzehnte anhaltenden Entwicklungsprozess befindet, ist es klar, dass es dabei manche Krisen durchmachen muss. Im folgenden soll nun kurz ein Ueberblick über die gegenwärtige innere Lage gegeben werden.

Auch gegenwärtig macht das Volk wieder ein besonders kritisches Stadium durch, woran besonders die schlechten wirthschaftlichen Verhältnisse schuld sind. Um diese Krise zu überwinden, hat nun das Kabinett Hamaguchi, das Mitte des verflossenen Jahres zur Regierung gelangt ist, eine grosse doppelte Bewegung eingeleitet, nämlich Erstreben möglichst grosser privater und öffentlicher Sparsamkeit sowie erneute Weckung und Hebung des nationalen Geistes überhaupt.

So schön nun auch anfänglich die Erfolge dieser Sparsamkeit zu sein schienen, durch Erhöhung der angelegten Kapitalien, so zeigt sich doch jetzt mehr und mehr, wie man von der Scylla in die Charybdis kommt, indem jetzt in Folge der Sparsamkeitsbewegung grosse Geschäftsflauheit eingetreten ist und bei der ausgedehnten Einschränkung neuer Unternehmungen die Arbeitslosigkeit sehr zugenommen hat.

Gleichzeitig sucht man auch mehr und mehr den alten japanischen Geist zu wecken, der durch die eingeführte europäische Bildung schon stark geschwunden ist. Diesem Zweck soll besonders die Wiederbelebung des Shintoismus dienen, durch Mahnung zu eifrigem Tempelbesuch, und das alles zugleich im Sinne der Bezeugung der Verehrung und Treue zum Kaiserhause. Man glaubt, auf diese Weise am besten den immer drohender werdenden Gefahren des Kommunismus zu begegnen, gegen dessen geheime Umtriebe jetzt mit aller Strenge vorgegangen wird.

Vielleicht glaubt man auch auf diese Weise Mussolini und das neu aufstrebende Italien nachahmen zu können, da man dort auch zur Hebung des nationalen Geistes in besonderer Weise an die alte Römerzeit wieder anknüpft. Und doch vergisst dabei Japan, dass der geniale Mussolini nicht genau die alte Zeit kopiert, sondern sich dabei bewusst bleibt, dass selbst ein Zurückgehen auf die alten Römertraditionen nicht mehr getrennt werden kann vom christlichen Geist, der allein den alten Formen neues Leben geben kann, im Gegensatz zu den Bestrebungen jener Utopisten in Deutschland, die den alten germanischen Geist durch Wotanskult in Götterhainen wiedererwecken zu können glauben.

Thatsächlich ist augenblicklich in Japan eine Steigerung des nationalen Gedankens und selbst mehr Bethätigung der shintoistischen Religion nicht zu verkennen, aber eine Reaktion kommt einmal um so sicherer, je mehr diese fast mit Gewalt versuchte Aufrechterhaltung des Shintoismus die Un-

vereinbarkeit dieser primitiven Naturreligion mit dem fortgeschrittenen modernen Geistesleben der Nation zum Bewusstsein bringen wird.

Es ist aber auch ferner zu beachten, dass die genannten Bewegungen zur Sparsamkeit und zur Hebung des nationalen Denkens nicht bloss aus wirtschaftlichen Gründen entstanden sind, sondern auch innerpolitische Ursachen haben. In Japan streiten sich besonders zwei grosse Parteien um die Herrschaft. Das Kabinett der jetzt zur Regierung gelangten Partei will nun durch äusserste Sparsamkeitspolitik die Fehler der früheren Regierung wieder gutmachen. Da es jedoch zu den vorhin genannten Krisen gekommen ist, wird dies von der Gegenpartei zu ihren Zwecken ausgenützt.

Aus dem gleichen Grunde lassen sich die in letzter Zeit fortwährend auftretenden Enthüllungen grosser Skandale erklären. Beide Parteien erheben gegen einander die schlimmsten Verdächtigungen, und thatsächlich hat sich herausgestellt, dass eine grosse Anzahl führender Persönlichkeiten und selbst früherer Minister an solchen Skandalen theiligt ist, was so recht die Korruption der oberen Kreise ans Licht gebracht hat.

Weiter ist es tief betrübend, dass die wirtschaftliche Noth und die genannte Sparsamkeitsbewegung sogar zum Anlass geworden ist, dass in grossen Städten, unter dem Vorwand, den armen Klassen zu helfen, öffentliche Unterstützung zur Ausübung der Geburtenbeschränkung gefordert wird. Und obwohl die Regierung sich nicht positiv dafür ausspricht, sondern sich zurückhaltend zeigt, wird dies bereits von Kommunalverwaltungen wie Tokyo praktisch ausgeführt. Die meisten Zeitungen befürworten dies und suchen es, oft mit den lächerlichsten Sophismen, zu rechtfertigen, blind gegen die entsetzlichen Folgen, die dies Verfahren, allgemein ausgeführt, für das ganze Volk bringen würde. Freilich muss hier aber auch vom Standpunkte des japanischen Volkes als grosses Unrecht betrachtet werden, wenn sich Länder wie Nordamerika und Australien aus Rassenbedenken den japanischen Einwanderern verschliessen und so das Uebervölkerungsproblem Japans erschweren, so dass dadurch derartige unmoralische Mittel wie Geburtenbeschränkung befördert werden.

So sehen wir das Land, das nach aussen als eine beachtenswerte Grossmacht dasteht, in den Strudel endloser innerer Krisen gerissen, und es ist noch kein Anzeichen zu sehen, wie es sich aus diesen Gefahren erretten wird.

Dass nur eine geistige Hebung des Volkes Rettung bringen kann, wird ja von den verantwortlichen Leitern selber immer wieder betont, aber noch immer erkennt man nicht, welches dieser Geist sein muss. Der alte japanische Geist lässt sich auch künstlich nicht mehr zu lebenskräftiger, kulturkräftiger Gestalt bringen, und gegen den einzigen Geist, der hier Rettung bringen kann, verschliesst man sich bis jetzt noch sehr. Oder sollen vielleicht erst noch grössere Katastrophen Regierung und Volk die Augen öffnen, damit sie sehen, wo allein die wahre Rettung für dieses prächtige Volk zu finden ist?

P. H., Japan.

Familie und Volkskraft.

Dem alteingesessenen Element in unsrem Lande, das zuerst der fakultativen Beschränkung der Kinderzahl sich zuwandte, angeblich in der Absicht, seine Nachkommen davor zu bewahren, mit den geringe Ansprüche an das Leben stellenden Einwanderern konkurrieren zu müssen, beginnt es nun doch vor der Gefahr des Aussterbens zu grauen. Das wurde bereits mehrfach ausgesprochen in jüngster Zeit.

Ob eine Umkehr möglich ist? Der Patriotismus dürfte kaum im Stande sein zu erreichen, dass ein Geschlecht, das sich daran gewöhnt hat, die Gebote Gottes hintanzusetzen, sich von der Unnatur selbst auch nur zur Natur zurückwenden wird. Die Herrschaft wird daher früher oder später an jenen Volkstheil übergehen, der die Gesetze Gottes auch in dieser Beziehung beobachtet.

Lehrreich ist in dieser Beziehung, was die "Mittheilungen aus dem Gebiete der Sozialfürsorge und der Gesundheitspflege", die von Sekretariat der Schweizerischen Gemeinnützigen Gesellschaft herausgegeben werden, über die Bedeutung der natur-echten Familie für den Bestand eines Volkes besitz:

"Die kinderreichen Familien sind es, die den Fortbestand eines Volkes sicherzustellen vermögen. Forschung und Statistik haben ergeben, dass jedes Ehepaar mindestens drei Kinder über das fünfte Lebensjahr hinaus aufziehen muss, um den Ausfall durch die Kinderlosigkeit der anderen zu decken. Der kinderreiche Vater und die kinderreiche Mutter sind die Erhalter nicht nur des Staates, sondern auch die unseres Volkstums. Die Kinderreichen wünschen keine Almosen; sie wünschen nur, dass Staat und Volk die ihnen gebührende Achtung verschaffen durch Zuweisung von Arbeit, Schaffung von Wohnungen, Ausgleich der Familienlasten und, soweit der Haushalt des Staates es ermöglicht, durch staatliche Beihilfen."

Möchte sich doch der katholische Volkstheil diese Worte zu eigen machen, und sich dadurch bewegen lassen zur eifrigen Theilnahme auch an der Katholischen Aktion, die mit an erster Stelle die Erhaltung und Sicherstellung der Familie zu betreiben hat.

Aristoteles, der genaue Kenner der griechischen Staatsgeschichte, kommt zu dem Schlusse, dass die Demokratie die unvollkommenste Staatsform sei. Der Beweggrund für diese Auffassung liegt in den Erfahrungen des griechischen Staatslebens: Selbst in diesen Stadtstaaten erwies sich die politische Demokratie unfähig, ein Gemeinwesen gedeihlich zu leiten, weil die faktisch ausschlaggebenden Einzelnen immer wieder versuchen, den Staat für ihre Sonderzwecke zu missbrauchen. Das liegt an der einmal vorhandenen Beschränktheit des einzelnen Menschen. Im Einklang damit haben alle christlichen Staatsphilosophen so gedacht.

PROFESSOR JOSEPH ENGERT.

Aus Central-Verein und Central-Stelle.

Der wahrhaft Gläubige weiss, dass jede Berufsarbeit, die er in Gottes Auftrag erfüllt, eben weil sie Gottesdienst ist, ewigen Werth hat. . . . Welchen Beruf der Christ immer hat, er weiss, dass er Unvergänglichliches leistet, wenn er den Beruf als Gottesdienst erfüllt; und darin liegt das Geheimnis der Berufsfreude und Berufstüchtigkeit aller wahren Christen.

Dr. Engelbert Krebs.

Die werthvollen Bücherschätze der C. St. und unsere Hoffnungen auf den Jubiläumsfonds.

Bereits in den ersten Jahren ihres Bestehens setzte sich die Leitung der Central-Stelle das Ziel, eine ihren Anforderungen entsprechende Bibliothek anzulegen. Gesammelt werden sollten Bücher und Schriften über Moral-Theologie und -Philosophie, Gesellschaftswissenschaft, Volkswirtschaft und Statistik. Ausserdem natürlich desgleichen über Wirtschaftsgeschichte und -Geographie, und über noch manches andere, was in das grosse Bereich der sozialen Frage fällt. Trotz beschränkter Mittel, kaufte die C. St. ihr notwendige Bücher, während, sobald ihr Wunsch, eine Bibliothek zu besitzen, bekannt geworden war, sich auch bald Freunde fanden, die diesem Bestreben Vorschub leisteten.

So entstand im Laufe der Jahre eine Sammlung, die am Schlusse unsres letzten Geschäftsjahres aus 14,198 Büchern, Zeitungs- und Zeitschriftenbänden, und Broschüren bestand. Dazu kommen noch die Bestände der "Historischen Bibliothek", der im Jahre 1912 bereits das Ziel gesetzt wurde, die in irgend einer Weise auf das deutschsprachige katholische Element in der Bevölkerung unsres Landes sich beziehenden Schriftwerke zu sammeln und der historischen Forschung zugänglich zu machen. Begründet war dieses Bestreben in der Erkenntnis, dass jede Geschichte der katholischen Kirche, ja selbst unsres Landes im 19. Jahrhundert, lückenhaft sein müsste, wenn sie den Antheil der deutschen Katholiken an der Entwicklung beider in gehöriger Weise darzustellen versäumte. Andererseits verschloss die Leitung der C. St. sich nicht der Einsicht der Nothwendigkeit, die auf die deutschen Katholiken Amerikas und die von ihnen ausgehenden Einflüsse sich beziehenden Schriftwerke zu sammeln, in der Absicht, unparteiischen Geschichtsschreibern die Gelegenheit zu gewähren, aus den Quellen Kenntnis über Wesen und Wirken dieses Elements zu schöpfen.

Auch darin sind die Bemühungen der C. St. nicht ohne Erfolg geblieben, dank der Unterstützung mancher einsichtsvoller Priester und Laien. Diese werthvolle Sonderbibliothek, die einzige ihrer Art, bestand am 30. Juni letzten Jahres aus 2795 Büchern, Bänden von Zeitungen und Zeitschriften (deren Werth für die historische Forschung besonders gross ist), und 1910 Broschüren. Manche Einzelnummern sind höchst selten, ja, wir besitzen ohne Zweifel eine Reihe von Unika. Obgleich wenig bekannt, wurde diese Sammlung bereits viel-

fach in Anspruch genommen, so vom Hochw. Hrn. Erzbischof Messmer, dem verstorbenen Monsignore Holweck, dem verdienten Geschichtsforscher Pfarrer John Rothensteiner, Pater Cyril Gaul, O. S. B., Rev. C. F. Griffiths, Pater Jos. J. Wahlen, M. S. F., die sämtlich in der C. St. selbst deren Bücherschätze benutzten, während ausserdem zahlreiche Auskünfte ertheilt und Abschriften von Nachrichten und historischen Angaben gemacht und an Interessenten geschickt wurden. Dem gleichen Zweck dient natürlich auch die allgemeine Bibliothek.

Beide Sammlungen repräsentieren einen stattlichen Werth, leiden jedoch unter Geld- und Raum-mangel. Dieser macht sich in jüngster Zeit noch fühlbarer als der zuerst genannte. Man weiss nicht mehr wohin mit den Büchern; der Hauptraum, im dritten Stock der C. St., ist so überlastet von der Schwere der Büchermenge, dass sich der Boden bereits merklich zu senken beginnt. Der Zustand ist ohne weiteres sichtlich und wird jedem Besucher auf den ersten Blick offenkundig. Dabei wächst die Bibliothek durch Gaben und neue Erwerbung; in nächster Zeit wird ihr die von einem Priester vermachte Büchersammlung, bestehend aus mehreren tausend Bänden, übergeben werden.

Daher die Frage: Wohin nun mit diesen Schätzen? Die einzige Möglichkeit, diese unterzubringen, bietet ein grosses Aussengebäude, etwa 50 bei 30 Fuss, das durch Umbau dem besprochenen Zweck dienstbar gemacht werden könnte. Doch dazu gehört Geld, müsste doch ein Theil des Gebäudes so feuersicher gemacht werden, dass Decke und Wände Schutz bieten würden gegen die Angriffe eines Brandes. In Erkenntnis der geschilderten Zustände kündigte die letztjährige Generalversammlung des C. V. bereits unsern Mitgliedern die Nothwendigkeit eines Bibliothekbaus an. Das Jubiläumsfonds-Komitee brachte die Sache im Osten zur Sprache, woraus der Leitung der C. St. die Hoffnung erwuchs, ein Theil des Fonds möchte in Baltimore für Bibliothekzwecke bestimmt werden. Thatsächlich ist dies die einzige Hoffnung der Erlösung aus einer geradezu drückenden Lage und werthvolle Schätze bedrohenden Gefahr.

Die Leitung der C. St. hat es vermieden—das wird man ihr, glauben wir, zugestehen—in eigener Sache zu betteln. Sie bittet lieber für andere, insbesondere für die Missionare. Doch nun wird es uns von den Verhältnissen zur Pflicht gemacht, die Mitglieder und Freunde des C. V., ja alle deutschstämmigen Katholiken Amerikas zu ersuchen, beizutragen zum Jubiläumsfonds, und so die Möglichkeit zu bieten, dessen einen Theil für die werthvolle Bibliothek des Central-Vereins zu verwenden.

F. P. K.

Die falschen Reformer aller Zeiten sind daran zu erkennen, dass in ihren Plänen gerade die religiösen, übernatürlichen Kräfte keine Rolle spielen, wie kaltgestellt, wie ausgeschaltet erscheinen.

*PAUL WILHELM V. KEPPLER,

Bischof v. Rottenburg

Bei den Liberalen nicht gut angeschrieben.

In seiner Jahresübersicht, 1929-30, erwähnt der altbekannte "Literarische-Handweiser" (Freiburg) auch des Protokolls unseres 72. Konvents wie folgt:

"Ueber die Thätigkeit des berühmten Central-Vereins der katholischen Deutschamerikaner orientiert der Bericht der Jahresversammlung in St. Cloud."

An derselben Stelle findet sich des weiteren ein Hinweis auf die neu von der Steuben Society veröffentlichte Ausgabe des Werkes "The German Element in the United States," von Professor Albert B. Faust. Mit Recht bemerkt der "Literarische Handweiser," es erledige "unbegreiflicherweise die grosse Kulturleistung der deutschamerikanischen Katholiken auf einer einzigen Seite!"

Die in Amerika lebenden und hiergeborenen Katholiken deutscher Abstammung haben längst aufgehört, sich über die Nichtanerkennung ihrer Leistungen zu erstaunen. Es sind ja auch nicht nur die deutschen Liberalen, die von jeher mit zugekniffenen Augen an den Thaten ihrer katholischen Landsleute vorübergingen. Auch das Mehrheitselement in der Kirche selbst wird den deutschen Katholiken nicht leicht gerecht. Im Gegentheil, noch während der letzten zehn Jahre haben wir uns wiederholt über die Verläumdungen von ihrer Seite beklagen müssen, deren Urheber niemals von massgebenden Zeitschriften oder Männern zurechtgewiesen werden. Nicht nur deutsche Gutmüthigkeit und deutscher Langmuth verhindert, dass sich daraus ernstliche nationalistische Widersprüche und Streitigkeiten ergeben. So oft diese Dinge in unseren Kreisen zur Sprache kommen, kann man die Meinung vernehmen, wir wollen um des lieben Friedens und der Kirche willen Streit vermeiden.

Die ältere Generation erinnert sich noch des sehr hässlichen Kampfes um Sprache und Schule in den achtziger und neunziger Jahren, der den deutschen Katholiken unseres Landes von den liberalen Katholiken aufgedrängt wurde. Man möchte eine Wiederholung damaliger Zustände vermeiden. Doch sollten unsere Gegner endlich ihre blöden Ansichten über Cahenslyism etc. begraben, und uns wenigstens ungeschoren lassen, wenn man uns schon nicht gerecht werden will.

Wir überlassen viele Missionare ihrem Schicksale.

Die Hochfinanz unseres Landes verfolgt ganz planmässig ihre Ziele auf den Antillen, in Central- und Süd-Amerika. Und wie es nun einmal üblich, muss die Bundesregierung, so oft dort etwas schief geht, dem Kapital zur Hilfe kommen. Daher die Anwesenheit unserer Marinesoldaten in Nicaragua (seit zwanzig Jahren!), Haiti und Santo Domingo.

Wären doch die Katholiken Amerikas im selben Masse interessiert an dem Lose der Kirche und der Religion in den gleichen Ländern! Man überlässt sie jedoch ihrem Schicksale, und dies ist vielfach traurig genug. So in der Republik Honduras, von wo um Weihnachten ein Nothruf an uns gelangte, und zwar aus dem Diözesan-Seminar zu Tegucigalpa. Wir schickten was wir zur Zeit entbehren

konnten, \$100, deren Empfang der hochw. Rektor, John Odendahl, C. M., am 22. Januar bestätigte:

"Die Gabe kam uns gerade sehr zur rechten Zeit. In den letzten Monaten hatten wir mit grossen Schwierigkeiten zu kämpfen, wegen der Theuerung, die infolge der Missernte eingetreten war. Zunächst hatte die Regenzeit sich verzögert; als sie eintrat, dauerte sie nicht lange, so dass der grösste Theil der Maisernte, die Hauptnahrung der Hiesigen, verloren ging. Die zweite Saat bekam wieder zuviel Wasser, sodass selbst am Ende des Jahres die Preise noch weit über dem Normalpreise standen. Zeitweise stiegen sie auf das Drei- und Vierfache, während die Einnahmen dieselben blieben, die in gewöhnlichen Jahren nicht einmal ausreichen, um alle Auslagen zu decken, und meistens mit einem verhältnismässig grossen Defizit beim Jahresabschluss endigen. Sie können sich denken, dass bei dieser Theuerung unsere Lage sehr kritisch sein muss, da wir ja nur von evtl. Almosen abhängen, die in Theuerungszeiten nothwendigerweise weniger werden müssen."

Zum Schluss des Schreibens versichert Rektor Odendahl:

"Aber im Vertrauen auf die göttliche Vorsehung halten wir um jeden Preis das wichtigste aller Werke, das Priesterseminar, aufrecht, um nach und nach dem erschreckenden Priestermangel abhelfen zu können: 15,000 Seelen auf einen Priester in Riesenparren! Es ist uns deshalb doppelt eine Wohlthat zu wissen, dass es anderswo noch Katholiken gibt, die in wahrer caritativer Weithergigkeit auch uns in diesem kleinen Winkel Mittelamerikas nicht vergessen. Darum nochmals ein herzliches: Gott vergelts!"

* * *

Ausser den Gefahren, mit denen China heute die Missionare so vielfach bedroht, legt das Leben in jenem Lande ihnen auch grosse Entbehrungen auf. So schreibt uns der apostol. Missionar P. Lullus Huette, O. F. M., Mitte Januar aus der Provinz Shantung:

"Wir hatten hier einen langen und sehr kalten Winter, wie ich ihn in der Mission noch nicht erlebt habe, grosse, anhaltende Kälte und auch viel Schnee. Die Tinte auf meinem Zimmer war 5 Wochen lang gefroren, denn als armer Heidenmissionar verzichtet man auf einen warmen Ofen, da das zu viel kosten würde. Das Geld kann man für die Mission besser gebrauchen, da es überall so bitter nothwendig ist.—Auf den Missionsreisen und bei weiten Vershritten habe ich die bittere Kälte zur Genüge zu verspüren bekommen!"

Für den Jubiläumsfonds.

Eine der auffallendsten bisherigen Erfahrungen des Jubiläums-Komitees bildet das Schreiben und die Jubiläumsgabe von \$50 des Hrn. Conrad Wilberger, Ohio. Er schreibt:

"Ich bin zwar kein Mitglied Ihres Vereins, aber was ich über ihn gelesen habe, hat mir sehr gefallen. Ich betrachte seine Thätigkeit als den Ausdruck des echten und rechten Geistes unsres hl. Glaubens.

"Mögen Sie, und alle Mitglieder des Central-Vereins, viele Freude erleben in diesem Jahre."

Wenn ein Aussenstehender, wie ein anderer guter Samaritan, ein so gutes Beispiel giebt, sollte sich da nicht die Mehrzahl unserer Mitglieder bewegen lassen, ihren Verhältnissen gemäss zum Jubiläumsfonds beizutragen?

Darf man, um noch auf ein Zweites hinzuweisen, nicht annehmen, dass es noch viele solcher verborgenen Freunde unserer Sache im Lande giebt? Während Hr. Wilberger sich unaufgefordert ent-

schloss, seine Gabe einzuschicken, dürfte deren Mehrzahl dies zu thun versäumen im Drange der Geschäfte. Ihnen gegenüber sollten unsere Mitglieder sich des Sprichwortes erinnern: "Ein gutes Wort findet einen guten Ort." In St. Louis hat einerzeit die Ueberredungskunst einer Reihe von Herren mehrere tausend Dollars für den Stiftungsfonds eingebracht. Einer der Männer aus jener Zahl setzt seine Bestrebungen auch heute noch fort, und zwar mit Erfolg.

* * *

Das vom Volksverein und Frauenbund Philadelphia zum besten des Jubiläums-Fonds des C. V. am 17. Feb. abgehaltene Wohltätigkeitsfest ist, wie die "Nord-Amerika" berichtet, "ganzvoll verkauft". Allerdings hätte, wie das genannte Blatt berichtet, der "Besuch besser sein können", doch müsste man mit den schlechten Zeiten rechnen. Hervorgehoben wird die Betheiligung der Mitglieder des Kolping-Vereins und des Elisabeth Vereins.

Zur Aufführung gelangten "Der Strolchbaron" und "The Dressing Gown"; zudem bot Frau Bertel-Seiler-Bihler aus Freiburg i. B., eine Rezitation, während die Gesangssektion des Kolping-Vereins mehrere Nummern vortrug. Der Unterhaltung folgte eine gesellige Zusammenkunft und Tanz. Man beabsichtigt, die "Gönnerliste" vorläufig offen zu lassen. Die darauf verzeichneten Herren und Damen trugen \$474.20 bei, einschliesslich des Betrages von \$201.20. Den zwei Damen durch einen Kaffeeklatsch erzielten. Ueber die aus dem Verkauf von Eintrittskarten usw. erlangten Einnahmen liegt noch kein Bericht vor.

Wäre es nicht auch anderswo angebracht, durch gemeinsame Aktion Mittel für diesen Fonds aufzubringen? Die Männervereine dürften durchweg die Frauen zur Mitarbeit bereit finden.

Tagung des Staatsverbandes Arkansas soll mit Gemeindejubiläum verbunden werden.

Auf der im verflossenen Oktober zu Little Rock abgehaltenen Tagung des Staatsverbandes Arkansas wurde der Maria Hilf Verein zu St. Vincent ersucht, die Jahresversammlung 1930 zu übernehmen. Der Verband tagte dort zuletzt vor 18 Jahren. Wie Hr. M. H. Rufner, St. Vincent, im "Arkansas Echo" berichtet, übernimmt die dortige Gemeinde die heurige Generalversammlung, die mit der Feier des goldenen Jubiläums ihrer Gründung verbunden werden solle.

Ausserdem will man in St. Vincent bei derselben Gelegenheit den Grundstein der neuen Kirche legen. Das genaue Datum der Veranstaltungen wird später bekanntgemacht werden. St. Vincent, dessen Poststation Hattieville ist, liegt im County Conway, norwestlich von Little Rock.

Bereiten sich auf Generalversammlung vor.

Verschiedentlich wird im Osten bereits die Betheiligung an der Jubiläumsfeier in Baltimore erwogen. Auf Vorschlag des Brooklyner Lokalzweigs wird der New Yorker Stadtverband zusammen mit jenem einen Sonderzug für die Fahrt nach Baltimore belegen.

Dasselbe zu thun, plant der Staatsverband New Jersey, und auch Philadelphia und das Lechathal werden sich ohne Zweifel eines Sonderzugs bedienen für die Reise nach der Stadt, wo der C. V. sein diamantenes Jubiläum zu begehen gedenkt.

Thätige Distriktsverbände.

Mit anerkennenswerther Beharrlichkeit verfolgt der Stadtverband Brooklyn das Ziel, durch Vorträge anregend und erzieherisch zu wirken. Aller Gleichgiltigkeit auch vieler seiner Mitglieder gegenüber lässt er nicht locker, sondern veranstaltet Jahr nach Jahr Abende, die dem genannten Zwecke dienen. Hr. Nicholas Dietz ist bemüht, bei diesen Gelegenheiten die Entschliessungen der Generalversammlungen des C. V. wie dessen New Yorker Zweigs zu erläutern, wodurch die Zuhörer eingeführt werden in das Verständnis der Zeitfragen, betrachtet im Lichte katholischer Anschauungen. Der Werth eines solchen Unterrichts ist von allergrösster Bedeutung in der Jetztzeit, deren Denkgeist in so bedenklichen Masse mit schiefen und gänzlich falschen Ideen durchsetzt ist, ja geradezu von ihnen beherrscht wird. Ausser Hrn. Dietz hat sich Dr. August Maron um die Schulung der Mitglieder des Brooklyn'er Stadtverbandes verdient gemacht durch Vorträge, die er zum Theil auch vor den Mitgliedern des New Yorker Stadtzweigs des C. V. wiederholte. Dr. Maron sprach u. a. über "Die Rechte des ungeborenen Kindes."

An Enttäuschungen hat es auch in diesem Falle nicht gefehlt; nur der zähen Ausdauer der Führer jener Gruppe, die sich auch auf das Anwerben von Einzelmitgliedern erstreckte, ist die Weiterführung der Vorträge im Stadtverband Brooklyn zu verdanken.

* * *

Einen tieferreligiösen Charakter besass die am 26. Januar in der hl. Familien Kirche zu Union City abgehaltene Dank- und Bittandacht, an der sich die Delegaten und Mitglieder sowohl des Hudson County, New Jersey, Zweigs des C. V., als auch jene des Frauenbundes, und zwar in stattlicher Zahl, betheiligten. Im Verlauf der Feier hielt der hochw. Pater Norbert, O. S. B., die Predigt über das so bedeutungsvolle Jüngerwort: "Herr, bleibe bei uns, denn es wird Abend, und der Tag hat sich schon geneigt."

Nach Gegenüberstellung der besorgniserregenden Erscheinungen heutiger Kultur mit den trostvollen, und den Hoffnung auf eine bessere Zukunft gewährenden, sprach der Prediger seinen Zuhörern Muth zu, mitzuarbeiten an dem Werke der Erneuerung der Gesellschaft. Er ermahnte sie zudem, die Bestrebungen des C. V. zu unterstützen. Nach dem hl. Segen und Schluss der Andacht wurde eine kurze Geschäftssitzung abgehalten.

* * *

Ein gegenwärtig im Staate New York zeitgemässes Thema, Alterspensionen, wurde von Herrn. W. Wittmann, Senior des dortigen Kolpingvereins, in der Januarversammlung der "Kathol. Föderation von Rochester", einem der aktivsten unsrer Stadtverbände, behandelt. Er erläuterte seinen Gegenstand mit Hilfe der Geschichte und der Bestimmungen des reichsdeutschen Gesetzes.

Hr. Richter Donnelly besprach noch manche Einzelheiten, bezugnehmend auf die in der Gesetzgebung des Staates New York unterbreitete Vorlage zur Einführung der gesetzlichen Alterspension.

* * *

Auch dieses Jahr wieder beschloss der New Yorker Stadtzweig des C. V. ein Todtenamt für

den um unseren Verband verdienten Joseph Frey zu bestellen. Dass man das Gedächtnis des verstorbenen Führers so treu bewahrt, gereicht den Mitgliedern dieser Vereinigung sicherlich zur Ehre.

Eine Flugschrift über unsere Bewegung.

An der Aufklärung unserer Mitglieder über die Nothwendigkeit katholischer Vereine betheiligte sich nun auch der Chicago Distrikts-Verband durch die Herausgabe einer kleinen Schrift. Dazu verwendet wurde ein von Hrn. Peter J. Bourscheidt, diesem verdienten Veteranen der Kath. Union von Illinois und des C. V., vor dem Peoria Distrikts-Verband am 17. November letzten Jahres gehaltener Vortrag über jenen Gegenstand. In der Absicht, die Lektüre dieser Broschüre zu verallgemeinern, liess man sie in zwei Sprachen drucken. Möge dieser Samen auf guten Boden fallen!

Zwei verdienstvolle K.-U. Vereine.

Der vor nunmehr 73 Jahren gegründete St. Vincenz Kranken- u. Sterbe-Verein der Hl. Dreifaltigkeits-Gemeinde zu Boston, der Pfarrei aller Deutschen in Boston und Umgegend, bezahlte im Laufe der Jahre über \$200,000 an Mitglieder und deren Nachkommen aus.

Wie viel Gutes auf diese Weise durch die gegenseitige Hilfe erreicht wurde, lässt sich gar nicht ermessen. Und wie wenig Dank weiss Staat und Oeffentlichkeit einem solchen Verein für seine selbstlose Thätigkeit, die doch beiden zugute kommt. Die grosse Presse, die tagtäglich sensationelle Ereignisse und Gerüchte ihren Lesern aufischt, setzt das stille Wirken eines solchen Vereins niemals in das rechte Licht.

In der gleichen Gemeinde besteht ausserdem der St. Josephs Kranken-Unterstützungs-Verein, gegründet im Jahre 1883. Er gewährt seinen Mitgliedern, und das sei hier besonders bemerkt, eine wöchentliche Krankenunterstützung von zehn Dollars. Wie unsere Leser sich erinnern werden, drängen wir seit Jahren auf die Erhöhung des Krankengeldes von fünf auf zehn Dollars. Diese Summe ist unter gegenwärtigen Verhältnissen das Minimum; ein Verein, der weniger bietet, wird nur ausnahmsweise jüngere, mit den gegenwärtigen Zuständen vertraute Männer zu überreden vermögen, um Mitgliedschaft nachzusuchen.

Der erwähnte St. Josephsverein wendet sich im "Monatsboten der Hl. Dreifaltigkeitsgemeinde" besonders an junge Männer, denen er die Nothwendigkeit und Vortheile einer derartigen Krankenunterstützung vor Augen hält.

* Heinrich Gramann *

Ein schlichter Dorfschulmeister, und doch eine Persönlichkeit, die in der kath. Bewegung im Staate Illinois nicht ohne Einfluss war, ist mit dem am 2. Februar im Alter von 72 Jahren heimgegangenen Heinrich Gramann aus dem Leben geschieden. Der Verstorbene war mehrere Jahre lang Sekretär des Kath. Vereinsbundes von Illinois und eine ganze Reihe von Jahren hindurch Sekretär des Clinton

County Distriktsverbandes. Als Lehrer wirkte er in Highland, darauf 42 Jahre lang in Aviston, wo er bis zu seinem vor zehn Jahren erfolgten Eintritt in den Ruhestand der Schule als Prinzipal vorstand.

In Germantown i. J. 1857 geboren, bekundete Gramann Sinn für die Geschichte seines Geburtsorts und der Grafschaft Clinton. Auf Anregung des damaligen Schriftleiters der St. Louiser 'Amerika' vervollständigte er eine begonnene Chronik jenes County, die, nach Veröffentlichung in dem genannten Blatte, in die in Chicago herausgegebene 'D. A. Geschichtsblätter' überging.

Bei den am 5. Februar abgehaltenen Leichfeierlichkeiten zelebrierte der Bischof von Belleville, hochwst. Heinrich Althoff, ein früherer Schüler des Verstorbenen, das Pontifikalrequiem. Der Staatsverband Illinois und der Clinton County Distriktsverband hatten Vertreter entsandt.

Miszellen.

Durch die Fürsorge des hochw. Hrn. Pfarrers J. M. Thill, Dodgeville, Wis., und das Entgegenkommen des Hrn. Franz Neff, Muscoda, Wis., ist der C. St. nun auch der zweite Band der von Pater Franz X. Weninger herausgegebenen und mit seinem Autograph versehenen "Legende der Heiligen" übergeben worden. Auf dem Vorsatz steht die folgende, von Weninger geschriebene Widmung

Andenken
an
die h. Mission
1860.

Sei getreu bis in den Tod und ich werde dir geben die Krone des Lebens.

Betet für eure Eltern:

Johann und Maria Margaretha Neff
und

Für eure Grosseltern
Franz Xav. und Creszenz Neff

F. X. Weninger.

Die seit 63 Jahren in Chicago bestehende deutsch Gegenseitige Feuerversicherungs-Gesellschaft von Nord-Amerika—sie hielt ihre diesjährige Generalversammlung am 23. Januar ab—verdient an dieser Stelle Erwähnung, weil deren Beamten und Mitglieder grossentheils auch in unseren Reihen zu finden sind. So Herr Maurus Zeller, der gegenwärtige Präsident dieser auf genossenschaftlichen Grundsätzen beruhenden Gesellschaft.

Im Jahre 1867 gegründet, und vom Staate Illinois mit einem zeitlich unbegrenzten Freibrief ausgestattet, überdauerte diese gegenseitige Feuerversicherungs-Gesellschaft den grossen Brand der Stadt Chicago am 9. Oktober des Jahres 1871. Was umso beachtenswerther ist, weil diese Katastrophe allen anderen gegenseitigen Feuerversicherungs-Gesellschaften der Stadt den Garaus machte. Wie zu Anbeginn, so wendet sie sich auch heute noch vorzüglich an "deutschsprechende Hauseigenthümer." Das Vermögen der Gesellschaft beläuft sich zur Zeit auf \$262,575.09.

Der Anregung, gelegentlich, d. h. wenigstens einmal im Jahre in jedem Vereine eine Missionskollekte aufzunehmen, entsprach jüngst der St. Bonifatius Verein zu New Haven, Conn. Die Kollekte ergab \$12.25, die uns überwiesen wurden mit der Bestimmung, sie entweder dem Ifugaw-Gebetbuchfonds oder der allgemeinen Missionskasse zu überweisen.—Seit der Hl. Vater gesprochen